

RKA GSAR, A MONGUOR (TU) VILLAGE IN REB GONG (TONGREN):
COMMUNAL RITUALS AND EVERYDAY LIFE

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ABSTRACT

This article introduces Rka gsar, one of four villages in Reb gong (Rma lho [Huangnan] Tibetan Autonomous Prefecture, Mtsho sngon [Qinghai] Province) where the Mongolic Bonan (aka Bao'an, Manikacha, Dor skad) language is spoken. The text provides information on the village's location and population; language; livelihood; clothing; and religion and communal festivals, focusing particularly on elements that distinguish Rka gsar from nearby Tibetan-speaking communities. The final section provides information about a significant event in recent local history – a landslide that occurred in 2009. A map and twenty-seven images are provided.

KEYWORDS

Bao'an, Bonan, Monguor, Qinghai, Reb gong, Tongren, Tuzu

LOCATION AND POPULATION

Rka gsar Village is a Monguor community located in Gnyan thog (Nianduhu) Township, Reb gong (Tongren) County, Rma lho (Huangnan) Tibetan Autonomous Prefecture, Mtsho sngon (Qinghai) Province, PR China. Rma lho is situated southeast of Zi ling (Xining) City, the provincial capital of Mtsho sngon Province. Rma lho has four counties: Rtse khog (Zeku), Sog rdzong (Henan), Gcan tsha (Jianzha), and Reb gong. The capital of Rma lho Prefecture is in Reb gong County, which has twelve townships, one municipality (the capital), and seventy-five villages under its administration. Among the twelve townships, the prefectural government classifies four as pastoral, three as agricultural, and six as agro-pastoral. Gnyan thog Township is classified as an agricultural community.¹

The population of Rma lho Prefecture was 225,773 in 2008, including Tibetans (65.32 percent), Han (8.4 percent), Mongol (fourteen percent), Tu/ Monguor (4.5 percent, i.e., 10,159 people), Hui (7.3 percent), Bao'an (0.12 percent), and Salar (0.6 percent). Reb gong County's 2008 population was 73,400, while Gnyan thog Township had approximately 6,000 residents.

Rka gsar Village is located north of the Gnyan thog Township seat, at the foot of Rta 'gying Mountain and west of the Dgu chu (Longwu) River. In 2014, there were approximately 1,100 people in Rka gsar Village in 199 households; the majority are classified as Tu/ Monguor by the local government.

Rka (T)² means 'irrigation ditch', and *gsar* (T) means 'new'. Local lore describes how, at an unknown time in the past, Rka gsar Village was the site of a *pho brag* (T) 'palace' for a local leader.³ An irrigation ditch was built to water the fields around the palace. With new land available for cultivation, settlers came to the area. The village then became known as Rka gsar, 'New Irrigation

¹ Information in this and the following paragraph are from *Huangnan zangzu zizhizhou tongjiju* (2008).

² [Tibetan and Dor skad terms are distinguished at first usage by (D) for Dor skad and (T) for Tibetan. Words of uncertain or mixed provenance are marked (?). Language of origin is not provided for proper nouns.]

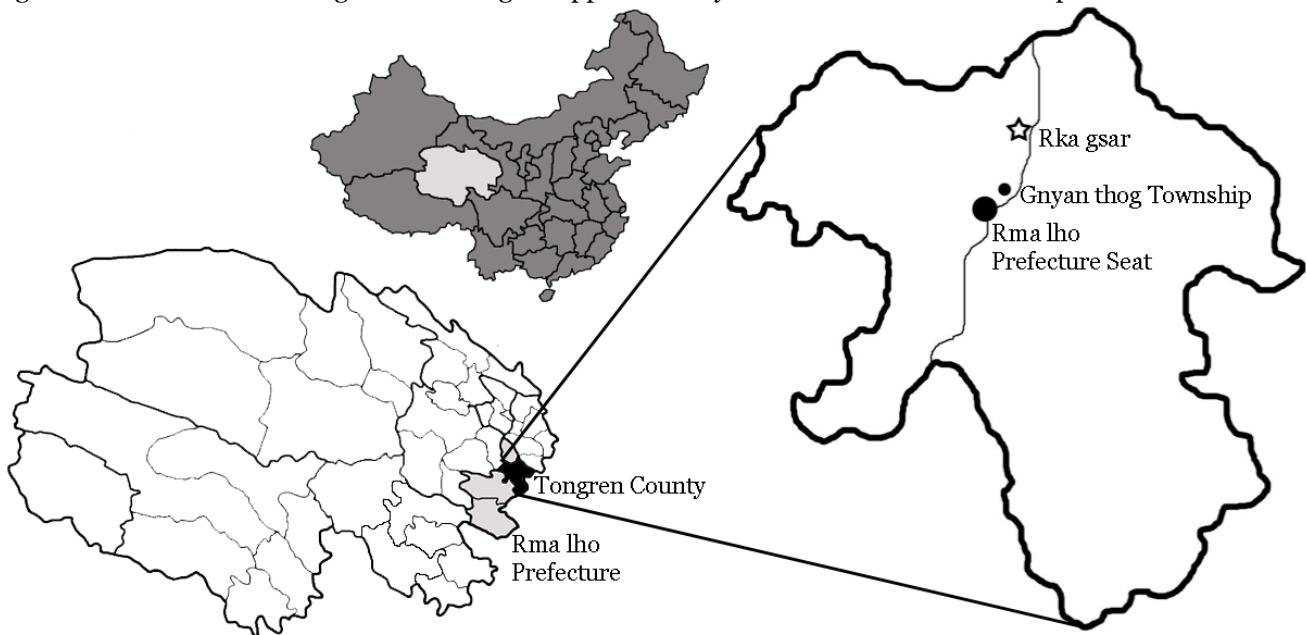
³ [Detailed information about this palace and leader could not be found, though 'Brug thar and Sangs rgyas tshe ring (2005) states that the palace was called Gyi ling mkhar.]

Ditch'.

The population of Rka gsar Village is divided among three *tsho ba* (T) 'clans': Yar sko tsho ba (seventy families), Yang lji tsho ba (fifty families), and Mgo 'dug tsho ba (forty families). Clans function as mutual aid groups during weddings, funerals, and girls' coming of age rituals (see below). These times require much assistance in preparing food and drinks for representatives of each village household who visit the home holding the ritual. The clans are non-territorial units, and marriage within the clan is permitted.

The village has a *da das* (D) 'village leader' who is responsible for coordinating collective labor, such as irrigation ditch repair and planting trees around the village. The *da das* is elected by the villagers and changes every few years, though there is no fixed schedule for this. The *da das* may retire or villagers may decide to select a new *da das*, who oversees six people known as *chu bdag* (T) or *phas thi* (D). Two *phas ti* are chosen annually from each village clan and supervise the annual agricultural cycle. Their main tasks are to punish villagers whose livestock eat crops in others' fields, and to oversee villagers' activities during harvest. In particular, they ensure that villagers do not collect *sho ma* (D), a bush that grows on hills around the village and is used to make brooms, before crops are harvested. *Sho ma* is thought to somehow protect crops and thus, collecting it harms the unharvested crops.⁴

Figure 1. The location of Rka gsar. The village is approximately twelve kilometers from the prefectural seat.⁵



⁴ [*Sho ma* may be an alternative food source for crop pests, and thus reduces crop destruction.]

⁵ This map is modified from http://upload.wikimedia.org/wikipedia/commons/f/fo/Location_of_Tongren_within_Qinghai_%28China%29.png, accessed 29 December 2014.

In the recent past, most villagers were monolingual in a language they call Ma ni skad ci (D), meaning 'Our Language'. In this essay, I refer to this language by the name used by local Tibetans: Dor skad.⁶ This language is also spoken in the nearby villages of Gnyan thog, Sgo dmar, and Bod skor.

In 2013, most Rka gсар residents spoke both Dor skad and Tibetan, for example, my family members speak both A mdo Tibetan and Dor skad. In the 1950s, nearly all villagers spoke only Dor skad. At that time, monks from the village could read and communicate in spoken Tibetan, and some local traders could understand and speak some Tibetan, but could not read or write. A few women who married into Tibetan households in other villages could also speak Tibetan.

In the 1970s, villagers began using Tibetan to make purchases in recently established township centers. My mother is a Tibetan from neighboring Ri stag Village, and she did not understand Dor skad when she married and moved into my father's home in Rka gсар Village. Therefore, my grandparents and father learned some Tibetan in order to better communicate with her. This is one reason that they now speak Tibetan well. However, they speak only a little Tibetan at home, and when they shop in nearby township centers. They speak Dor skad during their daily life in the community. My mother now speaks Dor skad fluently. I learned Tibetan from my mother and I could speak it well by the time I began primary school. I speak Dor skad to my grandparents, parents, and brothers, and speak Tibetan to my sisters-in-law, nieces, and nephews, because my sisters-in-law are all Tibetan and their children prefer to speak Tibetan rather than Dor skad. Otherwise, I speak Dor skad inside the village, outside the home.

Generally, Tibetan women who marry and move into a husband's home in Rka gсар speak Tibetan to their children. Conversely, if a woman from Rka gсар marries into a Tibetan-speaking village, she typically speaks Dor skad to her children, who then frequently acquire only passive competence in the language, in that they understand but do not speak Dor skad. Often, this is because their Tibetan family members do not want them to learn Dor skad, as they worry it will negatively influence the children's ability to learn, read, and speak Tibetan, which they consider a practical and prestigious language. Therefore, if a Tibetan-speaking woman marries a Dor skad-speaking man, then she and her children speak Dor skad. If a Dor skad-speaking woman marries into a Tibetan-speaking village, she speaks Dor skad and her children speak Tibetan.

Adults, but not most elders, can now understand and speak Tibetan. There are several reasons for this. First, when Rka gсар villagers travel locally, most people speak Tibetan. Consequently, Tibetan is a local *lingua franca*, especially for commerce. Another significant factor leading Dor skad speakers to learn Tibetan is the official education system. Local schooling is done primarily in Tibetan. Even teachers who speak Dor skad as their first language use Tibetan in the classroom. Village children thus begin learning to read, write, speak, and understand Tibetan from the age of around seven. They also learn Tibetan from TV and other broadcast media. There is no local media in Dor skad.⁷ Five Tibetan TV stations are available locally: the Qinghai, Huangnan, and Reb gong stations broadcast in A mdo Tibetan, whereas the Sichuan Tibetan station broadcasts in Khams dialect, and the Tibet Autonomous Region (TAR) station uses the Central Tibetan dialect. Most adult villagers prefer to watch the Qinghai Tibetan station because they do not understand the Tibetan spoken on the Sichuan and TAR stations.

⁶ Local Tibetans also use the term 'Dor rdo' to refer to the language.

⁷ Although some village families make DVDs of weddings and other parties to distribute to other villagers, these DVDs typically feature Tibetan in the narration and any text that appears in the video.

Meanwhile, young people typically prefer to watch TV in Chinese, as they consider it more entertaining. Another factor promoting the use of Tibetan in Rka gsar is that its association with Tibetan Buddhism gives it prestige.

Rka gsar villagers typically speak Tibetan in a way that indicates they are not native speakers. For example, verb tenses are often confused: Tibetan terms for 'go' *'gro* (present) and *song* (past) are often used incorrectly, as in "*Khyod gang la song rgyu** Where will you went?*" Local Monguor also often speak Tibetan with an accent, for example, they pronounce both *sa* and *tsha* as *sa*, and often do not distinguish these two sounds when listening to native Tibetan speakers. Local Tibetans often ridicule Dor skad speakers' accents and grammatical errors.

Some local Han and Tibetans speak Dor skad, for example, in nearby Ri stag Village, which has around sixteen households. Administratively, Ri stag is considered part of Rka gsar and children attend Rka gsar Primary School and learn Dor skad from other children in the school. Tibetan children from Ri stag quickly learn to speak Dor skad to their classmates from Rka gsar, and speak Tibetan in their own home and village. However, their competency remains limited and typically does not improve into adulthood. Also, if a Han man marries and moves into Rka gsar Village, he generally learns to speak Dor skad within four or five years. Tibetan men who marry into the village sometimes learn Dor skad, but sometimes do not. The difference between Han and Tibetan men's language learning decisions is mostly due to the prestige associated with Tibetan in the local context.

Rka gsar residents use Dor skad to communicate with other villagers, and people from nearby villages where Dor skad is also spoken: Gnyan thog, Sgo dmar, and Bod skor. Though there are slight differences between the language spoken in these villages, villagers communicate easily. My personal perception is that the dialects cluster in two groups: one is spoken in Sgo dmar and Rka gsar, the other in Gnyan thog and Bod skor.

Presently, about fifty percent of villagers can understand Chinese. Students speak Modern Standard Chinese, which they learn in school, while other villagers speak the local Chinese dialect when they interact with Han and Hui.

Local oral traditions are largely performed in Tibetan. Folksongs, including lullabies, courtship songs, and so on, are all sung in Tibetan. There are no songs in Dor skad. Though folktales are told in Dor skad, the content is translated from Tibetan. There appear to be no folktales unique to the village. Wedding speeches are given in Tibetan and, though speeches given to summon fortune (*g.yang 'bod*) during the lunar New Year period are delivered in Dor skad, they also appear to be translated from Tibetan. Chanting and invocations to local mountain deities (*bsang mchod*, see below) are done in Tibetan. Villagers pepper their speech with elements of Tibetan oral tradition, for example, *gtam dpe* 'proverbs'. There are no riddles or other oral games in Dor skad, though some students learn Tibetan riddles and other oral games in primary school.

Young people increasingly use Tibetan and Chinese loanwords when they speak Dor skad, for example, *dkar yol* (Tibetan for 'bowl') and *lanhua* (Chinese for 'washbasin').

LIVELIHOOD

Villager's main source of income is from the sale of *thang ka* – Buddhist icons painted or applied on cloth. Rka gсар males create *thang ka* of various sizes.⁸ Usually, the smallest *thang ka* are 130 centimeters long and thirty-five centimeters wide. The largest *thang ka* are more than two meters long and 150 centimeters wide. *Thang ka* are sold to middlemen. In 2013, the maximum price of a small *thang ka* was about 2,500 RMB, and the maximum price for a large *thang ka* was ~35,000 RMB.

Rka gсар villagers cultivate barley, wheat, potatoes, and oil-bearing plants. One *mu*⁹ of irrigated land can produce 500-600 kilograms of wheat. Wealthy families have ten to thirteen *mu* of land and can sell excess wheat for about 5,000 RMB per year. Most families have eight to nine *mu* of land and can sell excess wheat for about 2,000 RMB.

Villagers also earn cash income by collecting and selling caterpillar fungus. In early spring, villagers go to Mgo log Tibetan Autonomous Prefecture and high altitude places in Reb gong County to collect this medicinal substance. Each person earned 2,000-3,000 RMB through sale of caterpillar fungus in 2013.

In total, a wealthy family typically earned about 110,000 RMB per year in 2013, while poorer families earned about 50,000 RMB per year.

Planting Project and Gravel Factory

The village's large territory includes fields, orchards, and woodlands. A large area of uncultivated land surrounds the orchards and woodlands. All Rka gсар families have fields, but not all have orchards and woodlands.

In 2008, the village leader divided the uncultivated land among households that had not previously had orchards or woodlands. Some villagers planted pear trees on their newly acquired land and asked the local government to provide saplings and other necessary materials. The government approved this project in 2010 and, in 2013, villagers were still planting pear trees and expanding the scale of the project.

Rka gсар Village is located near the Dgu chu River, which has many trees growing along its banks. The village leader and villagers claim that the trees and part of the Dgu chu River belong to Rka gсар Village, including the stones and gravel in the river. Villagers historically used stone and gravel from the Dgu chu River whenever they wished. However, though this area is owned by Rka gсар Village, it is controlled by leaders of the local monastery (see below).

In 2009, some Han came to Rka gсар and asked to build a gravel plant by the river. Villagers disagreed, but local monastery leaders agreed because the Han said they would pay 5,000 RMB to the monastery per year for ten years.

A stone, gravel, and sand production plant was then built by the river, and began operating day and night. After three years, all the useable stone and gravel near Rka gсар had had been removed. However, the factory did not close, but continued to work by crushing stones taken from the river in order to produce gravel and sand. Nowadays, if villagers need sand, stone, or gravel, they must buy them from the processing plant.

⁸ Such people are locally called *lha bzo ba* (T) – literally, 'deity creators'.

⁹ One *mu* = 0.067 a hectare.

Figure 2. Pears trees planted as part of a government project.¹⁰



Figure 3. Stones and gravel at the local processing plant.



¹⁰ All photographs were taken between 2012 and 2014 by the author.

CLOTHING

All villagers wear modern clothing in daily life. Females wear either Tibetan or Monguor robes on special occasions, such as Lo sar (New Year) and Na thong (the annual post-harvest festival, described below). All males wear Tibetan robes on special days, including Lo sar and Na thong, and whenever they visit a monastery. There are no distinctively Monguor robes for males.

In the pre-Liberation era, all females in Rka gsar wore Monguor robes year-round. Monguor robes have shorter sleeves than Tibetan robes, and the overall length is also shorter than local Tibetan robes. Both sides of the robe are slit, as with the Chinese cheongsam. Monguor robes also have distinctive, wide collars.

In the early 1990s, Tibetan robes started becoming popular in Rka gsar and, within a few years, about half the local women regularly wore Tibetan robes. Nowadays, approximately three quarters of village females have Tibetan robes and wear them at festivals and on special days. Only Rka gsar females over the age of fifty don Monguor robes on special days. Girls and young women from Rka gsar wear Tibetan robes on special occasions, but never wear Monguor robes, because they consider them unfashionable. Parents do not encourage them to wear Monguor robes.

Figure 4. Women from Rka gsar wear winter robes. The woman on the left wears a Tibetan robe, while the others wear Monguor robes. Summer robes are of similar design, but lack lamb-wool lining.



Village women wear *po tho* (D), an embroidered coral and silver headdress (see below). Up until the 1950s, this headdress was first worn at a girl's coming-of-age ritual, and then again at her marriage, during special festivals such as Lo sar and Na thong, and when *bla ma* visited to give religious teachings. The headdress was not worn during daily life. In the late 1990s, my older female cousins wore *po tho* during their hair changing rituals and weddings, but never wore them afterwards. Currently, only a few girls and young women wear *po tho* during their hair changing rituals and

weddings. A hair ornament called *skor ru* (see below) is now often worn, rather than *po tho*. This ornament is similar to that worn by Tibetan women living in the nearby villages of Smad pa, Hor nag, and Go'u sde. The *skor ru* is made from silver and coral. Monguor women in Rka gsar Village adopted this headdress after women from pastoral areas married into the village. They thought the *skor ru* was more convenient to wear and more attractive than the *po tho*. Some women even destroyed their *po tho* to make their new headdress.

Figures 5 and 6. The *po tho* (left) and *skor ru* (right).



I held my hair changing ritual in 2005, at the age of seventeen. Though I was shorter than other girls my age, my hair was long, and so my family decided I should hold the ritual. By that time, Tibetan robes had become popular among women in Rka gsar Village. Before I held the hair changing ritual, my parents asked me what type of robe I preferred. I chose a Tibetan robe, because my mother is Tibetan and always wore Tibetan robes. I considered them more beautiful than Monguor robes, and felt more accustomed to them. I was also influenced by many girls my age who were wearing Tibetan robes. For similar reasons, I also chose to wear a Tibetan *skor ru* instead of the Monguor *po tho* headdress.

In 1975, Rka gsar villager, Lha mo skyid, was fifteen and held her hair changing ritual. The situation at that time was very different. The five other girls in the village who also held the ritual that year were all seventeen. Although Lha mo skyid was younger than the other girls, she was taller and her hair was longer. This led her parents to decide it was time for her to hold the ritual.

Lha mo skyid held her hair changing ritual on the first day of Lo sar. Without giving it prior thought, her family selected Monguor robes and a *po tho* for her to wear at the ritual. After dressing

her hair and donning her robe early in the morning, Lha mo skyid went to visit her relatives, where she enjoyed fine food and received small gifts.

On the way home, Lha mo skyid saw many people gathered at a village crossroad. They were all looking at Sgrol ma, one of the other girls who had held her hair changing ritual that year. Sgrol ma was wearing a Tibetan robe. Everyone was surprised, because no village girl had worn such clothing at her hair changing ritual before. Some onlookers thought that her Tibetan robe was beautiful and fashionable, while others disagreed. They argued loudly about the woman's robe. When Snying mo, one of the gathered women, shouted an insult at her, Sgrol ma replied, "*Yan thug lo'u mo a go'u go ras, chi me di rgyu gi sas. I ni yag sa ce da?* What a stupid woman you are. Don't you see that this robe is beautiful?"

Snying mo replied, "*Ho ho yas, chi di lu mo 'ba ya. Go rgyu ni mir go'u ni mar di rgyo.* Hey! What a stupid woman you are. You forgot your own clothes." And then the argument continued.

Sgrol ma said, "*Yang pha yas song? E gang yag sa yis su pi mir go* What does it matter? I'll wear what I like."

"*Chi ce di lu gi nu'u? Ma ni mir go'u li ni ha mes yang mes su ri song.* Aren't you ashamed? Our ancestors wore *our* robes."

"*Go rgyu sem khang so'u da, na di pha gas.* It's none of your business. I don't care about such things!"

"*Khel gu nab di ci lu gu chong go, da go ci me di.* What a crazy woman! OK, whatever..."

Sgrol ma finished with, "*O le, go ci nga mi di cor ci so'u ya.* All right, you stay in your old-fashioned world."

RELIGION AND COMMUNITY FESTIVALS

Dge lugs Buddhism

Rka gsar villagers follow the Dge lugs Sect of Tibetan Buddhism. The village monastery, known locally as Rka gsar Monastery, but more formally as Rka gsar dgon dga' ldan 'dus bzang chos gling, is located above the village, and is home to approximately forty monks. The majority of monks are from Rka gsar, but a few are from Ri stag. Villagers often visit the monastery to worship and circumambulate. Rka gsar Monastery is a branch of Rong bo Monastery¹¹ but, in contrast to the mother monastery, Rka gsar Monastery is a *sgrub sde* 'meditation retreat' and does not hold such public rituals as the Smon lam 'Great Prayer Festival'. Originally built in 1787 (Rdo rje rgyal 2011), the monastery was rebuilt by an incarnate *bla ma*, Bis ba mi pham ngag dbang lza ba, in around 1976 after it was destroyed in 1958. Villagers respected the *bla ma* because he was well-known and considered capable of predicting the future, as the following account illustrates:¹²

Long ago, when the *bla ma* was staying in Rka gsar Monastery, the same monk from the monastery always served the *bla ma* food and drink. One day, the servant fell in love with a woman from Rka gsar Village, but the *bla ma* disapproved of their relationship because Buddhist monks are prohibited from having romantic relationships with women. Then, the monk and the woman

¹¹ Rong bo Monastery is the largest and most important monastery in Reb gong County. It has thirty-five branch monasteries throughout Reb gong County, one of which is Rka gsar Monastery.

¹² This account was provided by Mchog sgrub mtsho (female, born 1965).

conspired to make the *bla ma* drink poisoned tea. When the *bla ma* tasted the tea, he knew something was wrong, and spat it out.

Though the *bla ma* said nothing to the monk, the monk and the woman had a miserable life from then on. Pockmarks appeared all over their skin, disfiguring their faces. Villagers were afraid of them. They were marginalized and became pariahs.

Bad things have happened to that woman's descendants, even though she has passed away. For example, in 2012, her family prepared to donate food to villagers and monks. They needed to provide a meal for all the villagers in the monastery but, as they were cooking the meal, the large pot in the monastery kitchen broke, just as it had when their grandfather had tried to donate a meal for the village. People said this was because that woman's bad karma angered the monastery's deities.

Villagers participate in Buddhist communal rituals that are held throughout the year. The most important activity, the annual Smon lam, which is held in large Dge lugs monasteries throughout the Tibetan region, is held from the ninth to the sixteenth days of the first lunar month. From the thirteenth day until the sixteenth day of the first lunar month, many visitors go to Rong bo Monastery to attend the Great Prayer Festival. Most elders also observe *smyung gnas*¹³ on *dus chen* 'auspicious days', such as the fifteenth day of the fourth lunar month and the twenty-fifth day of the tenth lunar month.

Figure 7. Rkar gsar Monastery.



¹³ *Smyung gnas* is a fast during which participants do not speak to others, drink, or eat. Instead, they chant mantras or listen to religious teachings.

Chos skor and Lnga mchod are two important village rituals. Chos skor takes place on a variable annual date chosen by the village leader during the fourth or fifth lunar month, according to when most villagers will have time to join the ritual. Villagers carry scriptures from Rka gсар Monastery and circumambulate local fields to protect the crops and ensure a good harvest. Lnga mchod is held on the twenty-fifth day of the tenth lunar month to commemorate the death of Tsong kha pa, the founder of the Dge lugs Sect. Monks and laymen chant scriptures and butter lamps are lit in home shrines.

There are ten stupas in Rka gсар Village. The eight stupas in front of Rka gсар Monastery were built around 1999 by villagers and signify Buddha's eight significant achievements: Pad spungs (the Buddha's birth), Byang chub (his enlightenment), Bkra shis sgo mang (the first teaching of the Four Noble Truths), Lha babs (the first three years of the Buddha's enlightenment), Cho 'phrul (the defeat of impermanence), Dbyen bsdums (the defeat of a powerful demon), Rnam rgyal (the Buddha's immortality), and Myang 'das (the Buddha's death).

Rnam rgyal Stupa is located in a valley above the village. It was built in 2004 by the Yar sko Clan, who reside near the valley, in which there is a cave. Before the stupa was built, many clan people died. A *mo ba* (T) 'fortune-teller' advised building a stupa in the valley to protect the clan. Villagers followed this advice and misfortune ceased befalling the Yar sko Clan.

Byang chub Stupa is situated in the center of the village fields. No villager remembers when it was built. I often went there with friends to play when I was a child. When we climbed on the stupa, we were scolded by those circumambulating it. After we climbed down, they would then explain that, many years ago, numerous ghosts harmed our villagers and put our fields under floodwaters. When villagers asked a *bla ma* to solve these problems, he told villagers to build a stupa for protection, and afterwards, the problems stopped.

Rka gсар villagers often circumambulate the eight stupas at the monastery, but they seldom circumambulate the other two stupas, except on auspicious days when they have time, because these two stupas are a several minute walk from the village, whereas the monastery stupas are next to the village.

Figure 8. The eight stupas at Rka gсар Monastery.



Figure 9. Rnam rgyal Stupa.



Figure 10. Byang chub Stupa



Temples, Mountain Deities, and *Lha pa*

Tshi me is a Dor skad term for a temple enshrining mountain deities. There are three such temples in Rka gсар Village: Sko tshi me, Ge sar tshi me, and Pin rkya tshi me. Sko tshi me belongs to the Yang lji Clan, Pin rkya tshi me belongs to Mgo 'dug Clan, and Ge sar tshi me belongs to Yar sko Clan.

The largest temple is Sko tshi me 'Big Temple'. A representative of each family visits this temple every morning to offer *bsang* 'incense'. The village Na thong festival (see below) is performed in the temple courtyard. Many mountain deities are enshrined in the main temple, including Gnyan chen, Bya khyung, Tso ri ri lang, and Gza' mchog. The most important deity is Tso ri ri lang, who is considered one of the Ri lang bcu gnyis 'Twelve Ri lang Deities'.¹⁴

In the past, there were *lha pa* 'spirit mediums' who embodied each of the village deities. Gnyan chen, a powerful, high-ranking deity, possessed an important *lha pa* in Rka gсар Village in the past. Nowadays, however, there is no Gnyan chen *lha pa*. The Na thong of 1957 was the last time this deity incarnated in the village. In that year, the *lha pa* behaved somewhat strangely, appearing as if his legs were tied together. He told villagers at the end of the day, "It's time to wear beautiful clothes and eat delicious food." Afterwards, the Gnyan chen *lha pa* was never again possessed by the deity. Locals suggest that this was perhaps because Gnyan chen was suppressed by the Chinese government, or possibly because in the past, villagers sacrificed a sheep, removed its heart, and gave it to Gnyan chen every year at the Na thong festival, however, in recent years, people have stopped this practice. Instead, they make a substitute sheep from *rtsam pa* and burn it in *bsang*. It is thought that Gnyan chen may be displeased with villagers' new, non-meat, offerings.

Another deity in the main temple is Gza' mchog, who belongs to a group of deities known as the Gza' brgyad 'Eight Gza'.¹⁵ All villagers respect the Gza' mchog *lha pa*. In the 1950s, locals said that Gza' mchog was bad for villagers, because he belonged to a group of deities who help those who venerate them and punish those who do not. Consequently, villagers worshiped Gza' mchog because they were afraid of him. Currently, however, Gza' mchog is considered to be good to villagers because he protects them and makes helpful rules. For example, one day, the *lha pa* gathered the villagers and told them to make a large *bsang* offering in the main temple. Next, he told villagers not to go out at night, because something bad would happen. Villagers obeyed and stayed indoors at night. Several days later, three Sgo dmar villagers were possessed by ghosts.¹⁶ One said, "I was trying to stay in Rka gсар Village, but Gza' mchog hit me with a long yellow *kha btags*¹⁷ and drove me away." Villagers then believed that Gza' mchog was protecting them from harmful ghosts.

The deity Tsi tsong is enshrined in Pin rkya tshi me; Tsi tsong is a female deity who protects only Rka gсар Village. Locals say that if evil makes the slightest sound, Tsi tsong immediately comes, even if she is combing her hair. She mounts her black horse rapidly and, without pausing to even don

¹⁴ Regarding these deities, Snying bo rgyal and Rino (2009:227) state: "We are aware of the names *Ba rdzong ri lang*, *Dpung nge ri lang*, *Sa bdag sog po ri lang*, *Ko'u mol ri lang*, *Pe dpa' ri lang*, *Dar rgya ri lang*, *Tso shi ri lang*, *Dmag dpon pi tsi ri lang* and *Gyen 'dzi ri lang*."

¹⁵ The Gza' brgyad are Rar du pa sang, Lhor phur bu (Gza' mchog), Nub du lza ba, Byang du lhag pa, Rar lhor mig dmar, Lho nub du skra gcan, Nub byang du nyi ma, and Byang rar du spen pa.

¹⁶ Ghosts are the spirits of deceased people that linger in the world, rather than going on to be reincarnated. Those who are possessed by a ghost may or may not remember what they do when possessed. They are lethargic and lack strength. Medicine does not help. Those possessed by ghosts want to consume dairy foods such as milk, butter, cheese, and yogurt, which they should be prevented from having. The ghost will not leave if allowed to eat such foods. The ghost speaks through the possessed person.

¹⁷ *Kha btags* are strips of silk offered to people and deities as tokens of respect.

her shoes or put down her comb, goes to defeat evils.

The Ge sar¹⁸ Temple houses an image of Ge sar, who is considered an efficacious protector deity who cares for the whole world.

Figures 11 and 12. Sko tshi me.



¹⁸ Ge sar is an important Tibetan folk hero – a warrior and leader who defeated several neighboring kingdoms and also facilitated the propagation of Buddhism.

Figure 13. Pin rkya tshi me.



Figure 14. Ge sar tshi me.



The Na thong is an annual, post-harvest festival held in numerous communities in Reb gong County, by both Tibetans and Monguor.²⁰ In Rka gsar, the festival takes place mostly from the nineteenth to the twenty-fourth days of the sixth lunar month. The three main types of Na thong performances in Reb gong are *klu rtsed* 'naga performance', *lha rtsed* 'deity performance', and *dmag rtsed* 'military performance'.

In Rka gsar, local men perform Na thong for six days, from the nineteenth to the twenty-fourth days of the sixth lunar month. Rka gsar performs *dmag rtsed*. Traditionally, one man from each household performed in Na thong, but nowadays, all males aged eight to forty must participate. Performers carry a baton and wear Tibetan robes, white shirts, and white shoes during the performance. They also cover their head with a piece of cloth – often a hand towel. Performers assemble on the village threshing ground in front of Rko tshi me, the main temple of Rka gsar Village. People from other villages come watch. Villagers attach importance to the Na thong, as they believe that many deities gather at the performance ground during Na thong to enjoy the entertainment.

The nineteenth is the first day of Na thong. Throughout Na thong, the deity, Tso ri ri lang, is enshrined in a sedan, and is the focal deity of the ritual. On the afternoon of the first day, the *lha pa*, who is not possessed, leads all the village males from the main temple to the banks of the Dgu chu River, where children play in the river shallows. Elder men splash water on the *klu'u ri* (D) 'sedan', symbolically purifying the sedan and deities. Next, they all go to the *na re* (D),²¹ which are two households who act as temple caretakers that year. Each household prepares a big meal, and gives cash and other snacks to the guests. At about six p.m., all Na thong performers go to the Na thong ground to perform. The *na re* give each performer a loaf of bread called *gab zhags* (?).²² This day is called *gab zhags na thong*.

On the twentieth day, males go to perform in Ri stag Village in the morning and return to Rka gsar and perform after lunch. This day is called Ri stag na thong.

The twenty-first day is called *ther gang nyi wi na thong*, after Ther gang nyi wi, the name of a location above the temple where the communal *lab rtse*²³ is located. While village males perform there, spectators come from surrounding villages. This is an important time because a new *lha pa* may be selected on this day, though this rarely happens. During this afternoon, four men carry the sedan to each village household and place it on a table in the household's courtyard. Various food offerings are burnt as *bsang*. Meanwhile, young village males perform *lha rtsed*. Each household performance lasts approximately five minutes.

¹⁹ The description offered here is a brief outline of the ritual. [For more detailed descriptions of similar rituals in nearby communities, see Buffetrille (2008), Snying bo rgyal and Rino (2009), Stuart et al. (1995), Dpal ldan bkra shis and Stuart (1998), Epstein and Peng (1998), Nagano (2000), and Xing 1998].

²⁰ Tibetan communities in Reb gong refer to this ritual as *Klu rol* or *Glu rol*. [The term *na thong* appears etymologically related to the Mongolian *naadam*, which means 'game, play; stage play; amusement, entertainment; festival, celebration' (Leissig 1960). Na thong has a cognate in the Mangghuer term *nadu*, 'to play or joke', and to Nadun, the Mangghuer annual harvest festival, see Roche (2011) and Stuart and Hu (1993).]

²¹ Each of the *na re* families protects and maintains all three temples throughout the year. During this year, these family members are forbidden to eat food from other households, and also should not eat garlic or onion. They sweep the temple regularly and clean everything inside during Na thong. One family is chosen from Yar sko Clan each year, and another from Yang lji Clan or Mdo 'dug Clan, in alternating years. Each clan family fulfills this role in turn, thus, every family has the chance to be a *na re*.

²² These steamed, square breads vary in size.

²³ [A *lab rtse* is a cairn dedicated to a local territorial deity.]

On the twenty-second day, Sgo dmar villagers perform in Rka gsar Village. On the morning of this day, all the Rka gsar performers and the sedan welcome the Sgo dmar performers. Villagers burn *bsang* when the Sgo dmar performers and sedan reach Rka gsar Village to welcome the villagers and deity.²⁴ Rka gsar and Sgo dmar performers go to Sgo dmar Village to perform again in the afternoon.

The twenty-third day is Sgo dmar Village's main day for Na thong. All able-bodied Rka gsar and Sgo dmar males perform in Sgo dmar throughout the day. At around eight p.m., they return to their own village with their sedans.

The twenty-fourth is another significant day in Rka gsar's Na thong. Many visitors come. The most significant activity is making a large *bsang* with contributions from each village household.

On the fourth day of Na thong, four men carry the sedan on their shoulders to each village household, as mentioned earlier. This visit is important because families regard this as the deity visiting them. When the sedan visits a household, family members burn *bsang* that includes offerings of fruit and bread. Villagers believe that the deity exorcises evil and protects family members.

Figure 15. The *Na thong* performance in Rka gsar Village.



The manifest function of Na thong is to make offering to deities, whom villagers believe protect them, their crops, and their livestock. Sincere belief in the deities means that Na thong is performed carefully, with generous *bsang* offerings that include a sheep made from *rtsam pa*. Na thong also attracts visitors, who help the economy when they make purchases from village shops and temporary stalls set up by villagers. The festival is held during hot summer weather and some performers do not wish to perform. However, they may be fined if they are absent from the performances.

²⁴ Tso shi ri lang, Rka gsar's main mountain deity, has two brothers: Pen hwa ri lang of Sgo dmar Village and A myes Ba rdzong of Gar rtse sdong Village. A myes Ba rdzong is the oldest brother, Tso shi ri lang is the second-eldest, and Pen hwa ri lang is the youngest. Locals consider the welcome offered to Sgo dmar villagers and their deity to be the visit of an elder brother to his younger brother.

Conflicts may occur during Na thong, for example, between rich and poor families. During Na thong, rich families spend much money on various foods and drinks, which they offer their guests, and also buy expensive clothes for their own family members. They also give their children cash. In contrast, poor families cannot buy expensive clothes and food. Their children have almost no money during Na thong. As a result, rich families' children may insult and bully poor family's children.

Na thong also demonstrates aspects of gender inequality. For example, men are allowed to enter the temple and view the deity images, while women cannot, though they may enter the temple courtyard to offer *bsang*. After men finish performing Na thong, they eat excellent food, and enjoy beverages including beer and liquor. In contrast, women cannot enjoy such treats and cannot wear beautiful clothes for a time because they must cook, serve guests, and clean during Na thong. On the whole, women enjoy Na thong less than men.

Lo sar 'New Year'

Villagers visit elder relatives on the first day of Lo sar. On the second day, family members sit together in their home, and enjoy a special meal. They avoid doing any work and just enjoy themselves. On the third day of Lo sar, children who married and moved out of the home return to visit their parents and spend three to five days in their natal home. On the fifth day of Lo sar, a *gos sku* (T) 'large cloth deity image' is displayed on the hillside above the village monastery. From the sixth day on, villagers visit their relatives and friends, and invite them to their homes. From the tenth to fifteenth days, villagers visit Rong bo Monastery and other local monasteries. Weddings are frequently held on the third, thirteenth, and eighth days of Lo sar.

Lu ba go go (D) is unique in the local area.²⁵ It is part of Lo sar preparations held on the eighth day of the twelfth lunar month. On the seventh day of the twelfth lunar month, village women put a basket on their back, go to the Dgu chu River, collect pieces of ice, and bring them home. They need two large pieces and many small pieces of ice. They put the ice in the courtyard where it is not to be touched until the next morning. On the eighth day, villagers get up early. After a man in each household offers *bsang*, women put the two large pieces of ice on either side of the courtyard gate, the most important door of the family compound. Then, they take the many small pieces of ice and put them near the walls, under trees, and in the fields.

After villagers have had breakfast, women cook *go thang* (?) in a big pot (see Figure 17). Several centimeters of water are poured into a pot, the water is boiled, seven or eight scoops of bean flour are added, and the mixture is stirred. The cooked *go thang* is eaten with chili, salt, and garlic. Then, at around eleven a.m., villagers take *go thang* to families who had a death in the previous year. *Go thang* is also given to relatives, especially elders. This activity continues until night. Villagers do not cook at this time but instead eat *go thang* with family members.

Residents from nearby villages believe Lu ba go go is a Han tradition. However, I disagree with this suggestion, because in my understanding, it is only held in Rka gsar Village. Han, Tibetans, and other Monguor in Reb gong County do not practice this custom. Furthermore, Lu ba go go is similar to Tibetan customs. For example, villagers put ice on either side of the courtyard gate in the belief that ice expels evil from the home, as is done in many nearby Tibetan communities.

²⁵ [In addition to being held in Rka gsar, Lu ba go go is also held in Gnyan thog Village, where it is called Lowagaotang (Rdo rje bkra shis, personal communication, November 2014).]

Figure 16. Ice placed by the gate for Lu ba go go.



Figure 17. *Go thang*.



Zo wi ne ni (?), held on the twenty-fourth day of the twelfth lunar month, is another Rka gсар custom. Women make small baked breads and give them to monks, families that have had a death in the previous year, and to relatives, especially elders. While women prepare to cook, men make a frame (Figure 18) of cypress wood and put it at the stove opening. A small loaf of bread, topped with *bsang*, is placed on the wood framework. Two plates, each containing six breads, are placed on the stove, symbolizing the twelve animals of the zodiac (rat, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, dog, and pig). Meanwhile, a man makes a large *bsang* offering in the courtyard, and children set off firecrackers. All family members prostrate toward the stove at this time. Family members then gather for a meal. Zo wi ne ni is celebrated for the stove deity and to welcome the New Year. Zo wi ne ni is the name for both the stove deity and this celebration. The stove deity is believed capable of protecting the family from evil.

Figure 18 (left). A wooden construction built before the stove as part of Zo wi ne ni. Figure 19 (right). Twelve breads representing the twelve zodiac animals.



On the thirteenth day of the first lunar month, all villagers go to Cha yas Hill behind the village. Males make a large *bsang* offering as females watch. 'Dzam gling spyi bsang 'Bsang for all the World' is offered to a group of deities known as Dgra lha bcu gsum, the Thirteen Warrior Deities. After offering *bsang*, villagers chant the Skyabs 'gro, Mdo, Gdugs dkar, and Sgrol ma scriptures together. The village's *lha pa* are possessed by the deities Gza' mchog and Ge sar, who advise the villagers about what must be done to ensure peace and prosperity in the coming year. The suggestion is typically that they continue to chant the same scriptures.

Figures 20-22. Offering *bsang* on the thirteenth day of the New Year.



The fifteenth day of Lo sar is the last day of the New Year festivities. In the morning, villagers visit Rong bo Monastery, where they stay all day, visiting *bla ma* in the monastery, especially Shar Bla ma,²⁶ and then return home in the afternoon. Once home, villagers dress in robes and go to Sko tshi

²⁶ Shar Bla ma is considered the highest Dge lugs *bla ma* in Reb gong County, and is the main *bla ma* of Rong bo Monastery, which was established by the first Shar Bla ma. The current incarnation is the eighth Shar Bla ma.

me, the main temple in Rka gsar Village. They gather on the threshing ground in front of the temple compound, where a *sen chugs* (D) 'large swing' has been constructed beforehand by the *phas thi*. The swing is made from five strong pillars and a long yak-hide rope. The frame is made from two pairs of crossed poles, atop which the fifth pillar rests. The long rope hangs from the crossbeam. Villagers sit around the swing, perform circle dances, and sing folk songs.

Figure 23-25. A large swing built in Rka gsar Village.



At dusk, villagers set off firecrackers near the swing. Men swing in turn, doing summersaults, twisting around the rope. Villagers watch carefully and count how many summersaults each man does. Men compete to do the most. After some time, two men from different clans quickly climb up the large swing, crawl on the pillars, break the tree branches binding the two intersecting pillars, and throw the branches towards villagers, who scramble to grab them. The branches are then placed anywhere in the home, and are considered to bring good luck in the coming year. After the swing has been dismantled, villagers go home.

Villagers have various explanations for the swing. Some say that it is just for fun. When my parents and grandparents were children, for example, they had few things to play with. One line of explanation says that village leaders then built a large swing that children could play on. In contrast, others said that the large swing symbolizes auspiciousness, because it is only constructed during Lo sar and thus symbolizes villagers' hopes and brings good fortune in the coming year.²⁷

At around nine-thirty that evening, all families leave their homes, gather in groups of five or six families at crossroads throughout the village, and set small piles of straw on fire at the intersections of roads and paths. Those who are able jump over the fire three times.

Figures 26-27. Jumping over the fire at the end of New Year celebrations.



²⁷ [Photographs taken by Zhuang Xueben in the late 1930s (Zhuang 2009), show similar swings in use in Duluun Lunkuang and Sanchuan.]

Villagers pay attention to the cardinal direction towards which they jump over the fire, as it must be the same direction as that in which they harvested that year. The direction of the harvest is changed immediately prior to the harvest every year. This is determined by a book which is in the local monastery and outlines the annual movements of Lo lha, the Crop Deity. For example, villagers may harvest from east to west one year, and then should jump over the fires in an easterly direction at the conclusion of the next Lo sar. When jumping, they say, "*Na tsha go bkal mtshams gcod*" (T).²⁸ Next, the women from each family give money to the children, who dance and sing. An adult organizes this for the children. Then, the children leave to play with their friends. Elders eat snacks and fruits while men drink beer and liquor, chat, make jokes, and sing.

After midnight, all elders go to bed. Children gather with other children from their clan. Each group of children chooses an eloquent child to be the leader of the group. The children collect baked bread made many days earlier from each household in the clan. In addition to bread, the household gives the children fruits, candies, and other treats. The previously selected eloquent child then speaks in Monguor, beckoning fortune to the family:

1. ཙོ་ནི་ཉ་ནས་སིན་ཟི་སིན་ནང་ཉ་ལི་དིར་གེ་འམ
2. ཁང་སར་ཉ་ནས་ཐ་རང་ཐོ་སུང་ཉ་ལི་དིར་གེ་འམ
3. ཀོ་ཀུལ་ཉ་ནས་མོ་རི་མི་སུང་ཉ་ལི་དིར་གེ་འམ
4. པ་ཡང་པ་དུ་དུ་རིམ

1. *tso hi ha nas sin zi sin nang ha li dir ge 'am*
2. *khang sar ha nas tha rang tho sung ha li dir ge 'am*
3. *ko kul ha nas mo ri mi sung ha li dir ge 'am*
4. *pa yang pa du du rim*

1. Your winter house will be full of descendants.
2. Your storehouse will be full of cheese and butter.
3. Your livestock enclosure will be full of horses.
4. Your family will become extremely rich.

The bread is collected and taken to the clan temple. For example, I am from Mgo 'dug Clan. I collected bread, candy, and so on from other households in my clan when I was a child, and then took it to Pin rkya tshi me. What we collected was then distributed evenly among the children. We ate the candy and other food, except for the bread, which I took home. The bread was then kept in the house as a symbol of auspiciousness and good luck until the next year. When the bread was replaced the following year, some families throw the old bread away, while others eat it.

LANDSLIDE

At around seven-thirty p.m., 25 July 2009, a large section of the upper eastern slope of Rta 'gying Mountain behind Rka gсар subsided. Villagers, including my family, were at home at that time preparing supper. We heard a loud noise like an explosion, from outside. My father ran out and saw a

²⁸ "Prevent all illness and evil."

black cloud billowing in the blue sky. He had no time to think, ran inside the house, and brought all of us outside. We encountered other families running through the village lanes. We ran south to a field about 500 meters from the village. We looked back and saw that part of the mountain had collapsed. The black cloud was dust from the mountain. The landslide frightened us all because it was near the monastery and the village. Afraid that there might be another landslide, we lived in government-provided tents for nearly three months. The tents were pitched in fields far from the foot of the mountain, about one kilometer from the monastery.

The landslide killed one monk from Rka gsar Monastery who had been watching television and thus did not hear the landslide and had no time to escape. Villagers gathered on fields near the tents, and chanted scriptures in the hope of avoiding further calamity.

Nowadays, life in Rka gsar Village has returned to normal.

Figure 28. The section of Rta 'gying Mountain that subsided.



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'a འ	Ba bOng chos rje བ་བོང་ཆོས་རྗེ
'Bras spungs འབྲས་སྤྱངས་	Ba bzang བ་བཟང་
'Bras spungs Sgo mang འབྲས་སྤྱངས་སྒོ་མང་	Ba rdzong ri lang བ་རྫོང་རི་ལང་
'Bri འབྲི	Ba yan rdzong བ་ཡན་རྫོང་
'cham འཆམ	Badaoshan 八达山
'don chos spyod འདོན་ཆོས་སྟོད་	bagua 八卦
'dul ba'i bkod gzhung rgyas pa འདུལ་བའི་བཀོད་གཞུང་རྒྱས་པ་	baihu 百户
'Dul ba'i mdo tsa ba འདུལ་བའི་མདོ་ཙ་བ་	Baima Si 白马寺
'Dzam gling spyi bsang འཛམ་གླིང་སྤྱི་བསང་	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod འཛིན་གྲ་གོང་ནས་བཞེད་སྟོལ་ཡོད་	Ban de rgyal བན་དེ་རྒྱལ་
'e ren འེ་རེན་	Ban Guo 班果
'Gag rdo rtags འགག་རྫོག་རྟགས་	Bang rgya བང་རྒྱ
'gro འགོ	bankang 板炕
'Jigs med ye shes grags pa འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་	Bao Shiyuemei 鲍十月梅
'Ju lag འརྱ་ལག་	Bao Sibeihua 鲍四辈花
'tshogs gleng ཆོགས་གླེང་	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཨ་ཁུ་འཇིགས་མེད་	Baojia 保家
A khu Blo gros ཨ་ཁུ་བློ་གྲོས་	Bazangou 巴藏沟
A lags Brag dkar tshang ཨ་ལགས་བྲག་དཀར་ཆང་	Bāzhōu/ Bazhou 巴州
A mdo ཨ་མདོ་	bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ་
A myes Ba rdzong ཨ་མྱེས་བ་རྫོང་	Bcu ba'i lnga mchod བཅུ་པ་འི་ལྷ་མཆོད་
A myes Btsan rgod ཨ་མྱེས་བཙན་རྟོད་	Beijing 北京
A myes Gnyan chen ཨ་མྱེས་གཉན་ཆེན་	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Binkanggou 本康沟
Āchái 阿柴	bgro gleng བསྐྱོ་གླེང་
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang འབྲུམ་ཁང་
An Liumei 安六梅	benkang 本康
Anjia 安家	Bis ba mi pham ngag dbang zla ba བེས་བ་མི་ཕམ་ངག་དབང་བླ་བ་
Āxià 阿夏	bka' བཀའ་
	bka' bcu བཀའ་བཅུ་

bka' rgya ma བཀའ་རྒྱུ་མ
Bka' rtse stong བཀའ་རྩེ་སྟོང་
Bkra shis 'bum 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲུམ་འབྲིལ་
Bkra shis lhun po བཀའ་གྱིས་ལྷན་པོ་
Bkra shis sgo mang བཀའ་གྱིས་སྒོ་མང་
Bla brang བླ་བྱ་བླ་མ་
Bla brang bkra shis 'khyil བླ་བྱ་བླ་མ་གྱིས་འབྲིལ་
bla ma བླ་མ་
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs being bskul gyi do dam gang drag
byed བླ་མ་དགོས་སྒོ་མས་ཉིས་ཐད་ཀ་ཐད་ཀའི་རྒྱུ་ལེན་པ་
དང་། གསར་དུ་འཛིན་པ་སོགས་བཅིང་བསྐྱུལ་གྱི་དོན་མ་གང་དག
བྱེད།
bla ma gzhung las pa བླ་མ་གཞུང་ལས་པ་
bla ma khri pa བླ་མ་ཁྲི་པ་
bla spyi sogs khag bzhi བླ་སྤྱི་སོགས་ཁག་བཞི་
blo བློ་
Blo brtan rdo rje བློ་བརྟན་རྡོ་རྗེ་
Blo bzang 'jam pa'i tshul khirms, Wang
Khutugtu ལཱ་ཏུ་ཐོག་ལྷ་མོ་བཟང་འཇམ་པའི་ཚུལ་ཁྲིམས་
Blo bzang bstan 'dzin བློ་བཟང་བསྟན་འཛིན་
Blo bzang dar rgyas rgya mtsho བློ་བཟང་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang snyan grags བློ་བཟང་སྟན་གྲགས་
Blo bzang tshul khirms dar rgyas rgya mtsho
བློ་བཟང་ཚུལ་ཁྲིམས་དར་རྒྱལ་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
Blo bzang ye shes rgya mtsho, Lcang skya IV
ལུང་སྐུ་བློ་བཟང་ཡེ་ཤེས་རྒྱ་མཚོ་
blo rigs བློ་རིགས་
blo rtags gnyis བློ་རྟགས་གཉིས་
blon po བློན་པོ་
Bod ljongs spyi tshogs tshan rig khang chos
lugs zhib 'jug tshan pa'i 'bras spungs
dgon dkar chag rtsom sgrig tshogs
chung བོད་རྫོངས་སྤྱི་ཚོགས་ཚན་རིག་ཁང་ཚས་ལུགས་ཞིབ་

འཕྲུག་ཚན་པའི་འབྲས་སྤྲངས་དགོན་དཀར་ཆག་ཙོམ་མྱིག་ཚོགས་
ཆུང་
Bod skor བོད་སྐོར་
Bon བོན་
bong gu བོང་གུ་
Brag dgon zhabs drung འབྲག་དགོན་ཞབས་རྩུང་
brtsi bzhag བརྩི་བཞག་
bsam 'byed བསམ་འབྱེད་
Bsam blo khang tshan བསམ་བློ་ཁང་ཚན་
Bsam gtan sbyin pa བསམ་གཏན་སྤྱིན་པ་
bsang བསང་
bsang mchod བསང་མཚོད་
bsdus 'bring བསྐྱུས་འབྲིང་
bsdus chung བསྐྱུས་ཆུང་
bsdus grwa བསྐྱུས་གྲ་
bsdus grwa che chung བསྐྱུས་གྲ་ཆེ་ཆུང་
བསེ་
bsgro gleng བསྐྱོ་གླེང་
bshad grwa བཤད་གྲ་
bshad sgrub bstan pa'i byung gnas
བཤད་སྐྱབ་བསྟན་པའི་བྱུང་གནས་
bskang gso བསྐྱང་གསོ་
bsod btags legs pa བསོད་བཏགས་ལེགས་པ་
Bsod noms mgon po བསོད་ནམས་མགོན་པོ་
Bstan pa chos 'byor བསྟན་པ་ཚས་འབྱེར་
Bstan pa chos 'phel བསྟན་པ་ཚས་འཕེལ་
Bstan pa rgya mtsho བསྟན་པ་རྒྱ་མཚོ་
btsan khang བཅེན་ཁང་
btsan par ma བཅེན་པར་མ་
btsan po བཅེན་པོ་
Btsan po Don grub rgya mtsho བཅེན་པོ་དོན་གྲུབ་རྒྱ་མཚོ་
Btsan po no mon han/ Btsan po no min han
བཅེན་པོ་ཙོ་མོན་ཏན་/ བཅེན་པོ་ཙོ་མིན་ཏན་
Btsan rgod བཅེན་རྟོད་
Bu su he བུ་སུ་ཧེ་
Bu'u hrin བུ་འུ་མིན་
Bya khyung བྱ་ཁྱུང་

Byams pa nor bu བྱམས་པ་ནོར་བུ
 Byang chub བྱང་ཆུབ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བ
 སྟོད་པའི་བདེ་ལམ
 Byang du lhag pa བྱང་དུ་ལྷག་པ
 Byang rar du spen pa བྱང་རར་དུ་སྤྲོན་པ
 Byang thang བྱང་ཐང
 Bza' ri tshang བཟའ་རི་ཆང
 bzlog pa བཟླག་པ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཇམ་ཡས
 chab ril pa ཇམ་རིལ་པ
 Cháhǎnménggǔ'ér 察罕蒙古尔
 chang ba lu ཇམ་བ་ལུ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཆེན་པོ་རྟོན་གྱི་ཡུལ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chile 赤列
 Chinan Dewen Zanpu 赤南德温赞普
 Chinan Dewen 赤南德温
 Cho 'phrul ཇོ་འཕྲུལ
 Chongli 崇礼
 chos grwa ཇོས་གྲ་
 chos grwa ba/ pa ཇོས་གྲ་བ/པ
 chos lugs pa ཇོས་ལུགས་པ
 chos mtshams ཇོས་མཚམས
 chos r(w)a ཇོས་ར་ཇོས་རྒྱ
 chos rje ཇོས་རྗེ
 Chos skor ཇོས་སྐོར
 chos thog ཇོས་ཐོག

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཇོས་ཐོགས་སྐུ་མའི་རྩིས་
 བཞག་གི་རྒྱུགས་ཇོས་ཐོག་རྗེས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམ
 ས་ཅད་ལ་ལོན་ཞིང
 chu bdag ཇུ་བདག
 Chu bzang ཇུ་བཟང
 Chuanhuang Erlang 川黄二郎
 Chuankou 川口
 Ci byed du song ཅི་བྱེད་དུ་སོང
 Ci si khe ཅི་སི་ཁེ
 Cin ci dmag ཅིན་ཅི་དམག
 Co ne ཅོ་ནེ
 Cu'u hrin ཅུ་ལུ་ཁྲིན
 Cuī Yǒnghóng 崔永红
 d+ha rma bu ti lba rta ལྷ་མ་བུ་ཏི་ལ་ར་རྟ་
 da das ད་དས
 Daban 达坂
 Dádá 达达
 Daihai 岱海
 Dala 达拉
 dam bca' དམ་བཅའ
 dam bca' chen mo དམ་བཅའ་ཆེན་མོ
 Damajia 大马家
 Dámín 达民
 Dan tig དན་ཏིག
 dang po དང་པོ
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya དར་རྒྱ
 Dar rgya ri lang དར་རྒྱ་རི་ལང
 Darkhan, dar han དར་ཀན
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪
 dbu mdzad དབུ་མཛད
 dbus gtsang དབུས་གཙང་
 Dbyen bsdums དབྱེན་བསྐྱུམས་
 de'i 'phror gang len zhig tu long dgos babs la
 ltas nas longs དེའི་འཕྱར་གང་ལེན་ཞིག་ཏུ་ལོང་དགོས་
 བབས་ལ་ལྟས་ནས་ལོངས་
 Deng Sangmei 邓桑梅
 Deng Xinzhuangmei 邓新庄花
 Dengjia 邓家
 Dga' ldan དགའ་ལྷན་
 Dga' ldan byams pa gling
 དགོན་ལྷངས་དགའ་ལྷན་བྱམས་པ་གླིང་
 Dga' ldan pho brang དགའ་ལྷན་པོ་བྲང་
 dge ldan bstan 'bar ma'i dbu bskul
 ba དགེ་ལྷན་བསྐྱུང་འབར་མའི་དབུ་བསྐྱུལ་བ་
 Dge དགེ
 Dge ldan དགེ་ལྷན་
 Dge lugs དགེ་ལུགས་
 dge skos དགེ་སྐོས་
 dge skul དགེ་སྐུལ་
 Dgon lung དགོན་ལུང་ (Rgulang, Guolongsi 郭隆寺,
 Erh-ku-lung, Yu-ning, Youning 佑宁)
 Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ་
 Dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་
 dgon pa spyi དགོན་པ་སྤྱི་
 dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་
 སྤྱིགས་འགྲུ་ཡོད་དོ་ཅོག་
 Dgra lha bcu gsum དག་ལྷ་བརྒྱ་གསུམ་
 Dgu དགུ་
 Dgu chu དགུ་ཚུ་
 dīdī ཇི་ཇི་
 dka' bcu rab 'byams pa དཀར་བར་རབ་བྱམས་པ་
 dka' bcu དཀར་བརྒྱ་
 dka' rab 'byams དཀར་རབ་བྱམས་
 dka' ram དཀར་རམ་
 dka' rams དཀར་རམས་

dkar yol དཀར་ཡོལ་
 Dkon mchog bstan pa rab
 rgyas དཀོན་མཆོག་བསྐྱུན་པ་རབ་རྒྱས་
 Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས་
 Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས་
 dkyus དཀྱུས་
 Dmag dpon pi tsi ri lang དམག་དཔོན་པི་ཙི་རི་ལང་
 dmag rtsed དམག་རེད་
 Dmar gtsang དམར་གཙང་
 Dmar gtsang brag དམར་གཙང་བྲག་
 Dmar gtsang rta chen po དམར་གཙང་རྟ་ཆེན་པོ་
 Dme དམེ་
 Dme shul དམེ་ཤུལ་
 Dngul rwa དངུལ་རྩ་
 Don 'grub འོན་འགྲུབ་
 don rtogs pa འོན་རྟོགས་པ་
 Don yod chos kyi rgya mtsho འོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ་
 Dong Yongxue 东永学
 Dongdanma 东丹麻
 Donggou 东沟
 Donghe 东和
 Dongshan 东山
 Dongxiang 东乡
 Dor bhi tis bang འོར་བྷི་ཏིས་བང་
 Dor rdo འོར་རྩོ་
 Dor sde འོར་སྡེ་
 Dor skad འོར་སྐད་
 Dor tis འོར་ཏིས་
 Dou Guanbaonuer 窦官保女儿
 Dòu Wényǔ 窦文语
 dou ཏུ་
 Doujia 窦家
 Dpa' ris དཔའ་རིས་
 Dpa' ris ba དཔའ་རིས་བ་
 Dpa' ris tshe ring don 'grub དཔའ་རིས་ཆེན་འོད་འོན་འགྲུབ་
 Dpal chen stobs rgyas དཔལ་ཆེན་སྐྱབས་རྒྱས་
 Dpal ldan bkra shis དཔལ་ལྷན་བརྒྱ་ཤིས་

Dpal ldan dar rgyas དཔལ་ལྷན་དར་རྒྱས
 Dpal rtse rgyal དཔལ་རྩེ་རྒྱལ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 དཔལ་སྐྱར་ཐང་གི་བཅའ་ཡིག་འདུལ་བྱིས་དངོས་བརྒྱུ་འབར་བ
 འི་གཟེ་འོད་དང་། རུ་སྤྱང་། དགོན་ལུང་བྱམས་པ་སྤྱིང་དགོན་མ་
 ལག་བཅས་ཀྱི་བཅའ་ཡིག་
 Dpung nge ri lang དཔུང་ངེ་རི་ལང
 Dri med yon tan འི་མེད་ཡོན་ཏན
 drug ba ལྷག་བ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ལྷུང་དཀར
 Dung dkar blo bzang 'phrin las
 ལྷུང་དཀར་ལྷོ་བཟང་འཕྲིན་ལས
 dur mchod ལྷུར་མཆོད
 Durishidii, Duoshidai 多士代
 dus chen ལྷུས་ཆེན
 Duwa, Duowa 多哇
 Dwags po ལྷགས་པོ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 幡
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang གཡང
 g.yang 'bod གཡང་འབོད
 G.yang can rdo rje གཡང་རོད་རྩེ

g.yo sgyu'i sbyor ba གཡོ་སྐུ་འི་སྤྱོར་བ
 gab gzahags གཁ་གཞགས
 gab gzahags na thong གཁ་གཞགས་ན་ཐོང
 Gamaka 尕马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong གར་རྩེ་སྤོང
 Gashari 尕沙日
 Gcan tsha གཅན་ཅཱ
 Gcan tsha གཅན་ཅཱ།, Jianzha 尖扎
 Gdugs dkar གདུགས་དཀར
 Ge sar གེ་སར
 Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་པོ
 Ge sar tshi me གེ་སར་ཅི་མེ
 Gélètè 格勒特
 Gèrìlètú 格日勒图
 Glang dar ma གླང་དར་མ
 gling bsres གླིང་བསྐྱེས
 gling bsres ba གླིང་བསྐྱེས་བ
 gling bsres dka' bcu གླིང་བསྐྱེས་དཀར་བཅུ
 Gling bza' thar mdo skyid གླིང་བཟའ་ཐར་མདོ་སྐྱིད
 glo གློ
 Glu rol གླུ་རོལ
 gnas bdag གནས་བདག
 gnyan གཉན
 Gnyan chen གཉན་ཆེན
 Gnyan po smad cha dmar can གཉན་པོ་སྐད་ཆ་དམར་ཅན
 Gnyan po'i sgar thog གཉན་པོ་འི་སྐར་ཐོག

Gnyan thog གཡན་ཐོག
 Gnyan thog 'brog གཡན་ཐོག་འབྲོག
 Gnyan thog la kha གཡན་ཐོག་ལ་ཁ
 Gnyan thog mkhar གཡན་ཐོག་མཁར
 Go bu me khrin གོ་བུ་མེ་ཁྲིན་བྱུ་བྱིན
 Go bu me tu hu sun khrin གོ་བུ་མེ་རུ་ཁུ་སུན་བྱིན
 go thang གོ་ཐང
 Go'u sde གོ་འུ་སྡེ
 Gol su གོ་སུ
 Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
 gos sku གོས་སྐུ
 Gru kha'i གུ་ཁཱའི
 grwa 'gyed གྲལ་འགྱེད
 grwa rgyun གྲལ་རྒྱུན
 grwa skor གྲལ་སྐོར
 grwa tshang bla ma གྲལ་ཚང་བླ་མ
 Gsang bdag གསང་བདག
 Gsang phu གསང་ཕུ
 gsar གསར
 Gser chen gzhung གསེར་ཆེན་གཞུང
 Gser khog གསེར་ཁོག
 gser yig གསེར་ཡིག
 gser yig chen mo'i mtshan byang
 གསེར་ཡིག་ཆེན་མོའི་མཆན་བྱང
 gtam dpe གཏམ་དཔེ
 gtor ma གཏོར་མ
 Guan Laoye 官老爷
 Guangdong 广东
 Guanting 官亭
 Guanyin Pusa 观音菩萨
 Guanzhong 官中
 Guide 贵德
 Guihuacheng 歸化成
 Guishe erjiang 龟蛇二将
 Guisui-Suiyuan 歸綏綏遠
 Guō'érduǒ 郭尔朵
 Guō'érduǒ dīdī' 郭尔朵的的

Guōlóng 郭隆
 Guomari 郭麻日
 Gushan 古鄯
 Gusiluo 哱廝囉
 Gyang bzhi གྱང་བཞི
 Gyen 'dzi ri lang གྱེན་འཛི་རི་ལང
 Gyi ling mkhar གྱི་ལིང་མཁར
 Gza' brgyad གཟའ་བརྒྱད
 Gza' mchog གཟའ་མཆོག
 gzhung las pa གཞུང་ལས་པ
 Ha Mingzong 哈明宗
 Hai Tao 海濤
 Haidong 海东
 Hainan 海南
 Haixi 海西
 Haja, Hajia 哈家
 Halazhigou 哈拉直沟
 Hami 哈密
 Hàn, Han 汉
 Handi, Hantai 旱台
 Hanyu Pinyin 汉语拼音
 Haomen he 浩門河
 Har gdong khang tshan ཧར་གདོང་ཁང་ཚན
 Hara Bulog, Heiguan 黑泉
 Hé-Huáng 河湟
 Hé'ér 合儿
 Hè'ér 贺尔
 Hebei 河北
 Heidinggou 黑顶沟
 Heihu Linggunang 黑虎灵光
 Heima Zushi 黑马祖师
 Heishui 黑水
 Hejia 何家
 Helang Yexian 何朗业贤¹
 Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆
 Heyan 河沿
 Hézhōu 河州
 Hgarilang, Huangcaogou 黄草沟
 Hgunbin, Kumbum, Sku 'bum Byams pa gling
 ལྷ་འབྲུམ་བྱམས་པ་སྒྲིང་, Ta'er 塔尔
 honghua 宏化
 Hongnai 红崖
 Hóngwǔ, Hongwu 洪武
 Hóngyá 红崖
 Hongyazigou 红崖子沟
 hor, Hor ཁོར
 Hor bza' hu sun khrin ཁོར་བཟའ་ཏུ་སྤྱུང་ཁྲིན
 hor chen ཁོར་ཆེན
 Hor dor nag po ཁོར་དོར་ནག་པོ་
 Hor dor rta ཁོར་དོར་རྟ་
 Hor dor rta nag po gnyan po smad char dmar
 can ཁོར་དོར་རྟ་ནག་པོ་གཉན་པོ་སྤྲད་ཆར་དམར་ཅན
 Hor gnyan po mung khe gan ཁོར་གཉན་པོ་མུང་ཁེ་གན
 Hor nag ཁོར་ནག
 Hor o chi go bu me thu me lun
 ཁོར་ཨ་ཆི་གོ་བུ་མེ་ཐུ་མེ་ལུང་
 Hor rgya ཁོར་རྒྱ་
 hor rgyal ཁོར་རྒྱལ་
 Hor se chen ཁོར་སེ་ཆེན
 Hor spun zla ཁོར་སྤྱུན་བླ་
 Hor tho lung ཁོར་ཐོ་ལུང་
 Hu Fang 胡芳
 Hu su ho ཏུ་སུ་ཁོ་
 Hu Yanhong 胡艳红
 Huáng 惶
 Huangdi 皇帝
 Huangfan 黄番
 Huangnan 黄南
 Huangnan zangzu zizhizhou tongjiju 黄南藏族
 自治州统计局
 Huangshui 湟水

Huangsi 黄寺
 Huangyuan 湟源
 Huangzhong 湟中
 Huárè 华热
 Huarin, Hualin 桦林
 Huhehaote 呼和浩特
 Hui 回
 Hulijia 胡李家
 Hún 浑
 Hunan 湖南
 Huolu Jiangjun 火炉将军
 Húsījǐng 胡斯井
 Hùzhù, Huzhu 互助
 Huzhu Tuzu zizhi xian 互助土族自治县
 Hxin, Hashi 哈什
 ja khang རྒྱ་ཁང་
 Janba, Wangjia 汪家
 Janba Taiga, Zhanjiatai 湛家台
 Jangja, Zhangjia 张家
 Jangwarima, Yatou 崖头
 Jí 吉
 Jiading 加定
 Jiajia 贾加
 Jiang Kexin 姜可欣
 Jiangsu 江苏
 Jianwen 建文
 Jiansha 尖扎
 jiashen 家神
 Jidi Majia 吉狄马加
 Jielong 结龙
 Jihua shengyu 计划生育
 jihua shengyu bangongshi 计划生育办公室
 Jiirinbuqii, Tsong kha pa རྩོད་ཁལ་པ་, Zongkaba 宗喀
 巴
 Jilog, Jiaoluo 角落
 jìn 市斤
 Jīn Yù 金玉

Jinbu, Junbu 军部
 Jindan dao 金丹道
 Jingning 静宁
 Jinzimei 金子梅
 Jishi 积石
 Jiutian Shengmu Niangniang 九天圣母娘娘
 jo bo ཇོབོ
 juan 卷
 Jughuari, Zhuoke 桌科
 ka bcu ཀ་བཙུ
 Ka dar skyid ཀ་དར་སྒྱིད
 ka par nas bshad pa ཀ་པར་ནས་བཤད་པ
 Ka rab ཀ་རབ
 Kaile meiyu 开了没有
 Kailu Jiangjun 开路将军
 Kan lho ཀན་ལྷོ
 Kanchow, Ganzhou 赣州
 kang 炕
 Kāngxī, Kangxi 康熙
 Kemuchuer Ling, Kemuchu Ling 克木楚岭
 kha btags ཁ་བདག་སྒྲ།, hada 哈达
 Khams ཁམས
 Khenpo Ngawang Dorjee མཁན་པོ་ངག་དབང་དོར་ཇེ
 khri ba bla brang ཁྲི་བ་བླ་བརྟན
 khrid ཁྲིད
 Khu lung ཁུ་ལུང
 khyad chos ཁྱེད་ཆོས
 Khyod gang la song rgyu ཁྱོད་གང་ལ་སོང་རྒྱུ
 Khyod kha sang gang du song ཁྱོད་ཁ་སང་གང་དུ་སོང
 kla glo ལྷ་ལྷོ
 kla klo ལྷ་ལྷོ
 Klu 'bum tshe ring ལུ་བུམ་ཙམ་རིང
 Klu rol ལུ་རོལ
 klu rtsed ལུ་རྩེད
 Klu'i ལུ་འི
 klu'u ri ལུ་འུ་རི
 Ko'u mol ri lang ཀོ་འུ་མོལ་རི་ལང

Kong Lingling 孔林林
 Krang co hrin ཀྲང་ཙོ་ཁྲིན
 Ku Yingchunlan 库迎春兰
 Kun dga' bkra shis ཀུན་དགའ་བརྒྱ་ཤིས
 kun slong ཀུན་སྤོང
 Kuòduān 阔端
 Kuxin, Huzichang 胡子场
 kyus ཀུས
 La ལ
 La Erhua 喇二花
 La Nuer, Ernü 喇二女
 lab rtse ལབ་རྩེ
 Lailiao meiyu 来了没有
 Lajia 喇家
 Lama Tangseng, Xuanzang 玄奘
 Lamaguan 喇嘛官
 Langja, Langjia 浪加
 Lanzhou 兰州
 Lǎoyā 老鸦
 Laoyeshan 老爷山
 laozher 老者
 Laozhuang 老庄
 Lashizi Kayari (Heidinggou 黑沟顶)
 Lawa 拉哇
 lba ལཔ
 Lcags mo tshe ring ལཱ་གས་མོ་ཙམ་རིང
 Lcang skya ལཱང་སྐལ
 Lcang skya rol pa'i rdo rje ལཱང་སྐལ་རོལ་པའི་རྡོ་རྗེ
 Ledu 乐都
 Lha babs ལྷ་བབས
 Lha btsun Mthu stobs nyi ma ལྷ་བཙུན་མཐུ་སྟོབས་ལྷི་མ
 lha bzo ba ལྷ་བཙོབ
 Lha mo skyid ལྷ་མོ་སྒྱིད
 lha pa, Lha pa ལྷ་པ
 lha rams pa ལྷ་རམས་པ
 lha rams pa dge bshes ལྷ་རམས་པ་དགེ་བཤེས
 lha rtsed ལྷ་རྩེད

Lha sa ལ་ས
 lha'i sgrub thabs ལྷ་འི་སྒྲུབ་ཐབས
 Lho nub du skra gcan ལྷོ་ལུབ་དུ་སྐྱ་གཙན
 Lhor phur bu ལྷོར་ཕུར་བུ
 Lǐ 李
 li 里
 Li Baoshou 李保寿
 Li Cunxiao 李存孝
 Li Dechun 李得春
 Li Fumei 李富梅
 Li Jinwang 李晉王 AKA, Li Keyong 李克用
 Li Jinwang 李晋王
 Li Lizong 李立遵
 Li Peng 李鹏
 Li Qingchuan 李青川
 Li Xiande 李贤德
 Li Xinghua 李兴花
 Li Yaozu 李耀祖
 Li Yuanhao 李元昊
 Li yul ལི་ཡུལ
 Li Zhanguo 李占国
 Li Zhanzhong 李占忠
 Li Zhonglin 李钟霖
 Li Zhuoma 李卓玛
 liang 兩
 Liangcheng 凉成
 Liángzhōu, Liangzhou 凉州
 Liǎodōng 辽东
 Liaoning 辽宁, 遼寧
 libai si 礼拜寺
 Lijia 李家
 Limusishiden, Li Dechun 李得春
 Lingle Huangdi 领乐皇帝
 Lintao 临洮
 Liu Daxian 刘大先
 Liuja, Liujia 柳家
 Lizong 立遵

lkugs pa ལུགས་པ
 lnga ལྷ
 Lnga mchod ལྷ་མཆོད
 Lo brgya ལོ་བརྟུ
 Lo lha ལོ་ལྷ
 Lo ལོ
 Lo sar ལོ་སར
 long ལོང
 Long Deli 隆德里
 longhu 龙壺
 Lóngshuò 龙朔
 Longwang 龙王
 Longwang duo de difang Hezhou, Niangniang
 duo de difang Xining 龙王多的地方河州,
 娘娘多的地方西宁
 Lóngwù 隆务
 Longwu 隆吾
 lta-tchinbu ལྷ་ཏ་ཅིན་བུ
 Lǔ 魯
 Lu ba go go ལུ་བ་གོ་གོ
 Lu Biansheng, Luban Shengren 鲁班圣人
 Lü Jinlianmei 吕金莲梅
 Lü Shengshou 吕生寿
 Lü Yingqing 吕英青
 Lu Zhankui 鲁占奎
 Luantashi, Luanshitou 乱石头
 lugs srol ལུགས་སྒོལ
 Lun hu khrin ལུན་ཀུ་ཁྲིན
 lung rigs ལུང་རིགས
 Lǔshījiā 鲁失夹
 Ma Fanglan 马芳兰
 Ma Guangxing 马光星
 Ma Guorui 马国瑞
 Ma gzhi dmag མ་གཞི་དམག
 Ma Hanme, Ma Hanmo 马罕莫
 Ma Jun 马钧
 Ma ling yis མ་ལིང་ཡིས

Ma Luguya 马录古亚
 Ma ni skad ci, Manikacha མ་ནི་སྐད་ཅི་མ་མ་ཀའ་ཅེ་
 Ma Qiuchen 马秋晨
ma song མ་སོང་
 Ma Taohua 马桃花
 Ma Tianxi 马天喜
 Ma Wei 马伟
 Ma Xiaochen 马晓晨
 Ma Xiuying 马秀英
 Ma Youyi 马有义
 Ma Yulan 马玉澜
 Ma Zhan'ao 马占鳌
 Majia 马家
 Majiazi 马家子
man ngag མཎ་ངག་
mao 毛
 Mao Qiaohui 毛巧晖
 Maohebu 毛荷堡
 Maqang Tugun, Baiya 白崖
mchod pa མཚོད་པ་
 Mchod rten dkar po མཚོད་རྟེན་དཀར་པོ་
 Mchog sgrub mtsho མཚོག་སྒྲུབ་མཚོ་
 Mdo མདོ་
 Mdo smad མདོ་སྐད་
Mdo smad chos byung མདོ་སྐད་ཆོས་འབྱུང་
 mdo smad kyi bshad grwa yongs kyi gtso bo
 dgon lung gi chos sde chen po མདོ་སྐད་ཀྱི་
 བཤད་གྲ་ཡོངས་ཀྱི་གཙོ་བོ་དགོན་ལུང་གི་ཆོས་སྡེ་ཆེན་པོ་
mdzod btags མཛོད་བཏགས་
mdzod thag མཛོད་ཐག
 Ménggǔ'ér 蒙古尔
 Mengudzhu Менгү, джу, möngke zuu,
 muivggae jiu
 Menyuan 门源
 Mgar stong rtsan མགར་སྟོང་རྩ་རྒྱ
 Mgar stong rtsan yul zung མགར་སྟོང་རྩ་རྒྱལ་རྒྱུད་
 Mgo 'dug tsho ba མགོ་འདུག་ཚོ་བ་

Mgo log མགོ་ལོག་
mi tshan མི་ཚན་
 miao 庙
 Miaochuan 邈川
 Mín 岷
ming btags byed mi མིང་བཏགས་བྱེད་མི་
ming btags pa མིང་བཏགས་པ་
ming btags zur pa མིང་བཏགས་བུར་པ་
 Míng, Míng 明
 Míng-Qīng 明清
 Mínhé, Minhe 民和
 Minzhu 民主
minzu 民族
mjug gi 'bul dar མཇུག་གི་འབྲུལ་དར་
mngon rtogs rgyan མངོན་རྟོགས་རྒྱན་
mnyam med rje btsun tsong kha pa chen pos
 mdzad pa'i byang chub lam rim chen
 mo'i dka' ba'i gnad rnams mchan bu
 bzhi'i sgo nas legs par bshad pa theg
 chen lam gyi gsal sgron མཉམ་མེད་རྩི་བཙུན་
 ཆོན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོའི་དག
 ལ་བའི་གནད་རྒྱུ་མཚན་བྱ་བཞིའི་སྟོན་ལེགས་པར་བཤད་
 པ་ཐེག་ཆེན་ལམ་གྱི་གསལ་
mo ba མོ་བ་
 Mo Fangxia 莫芳霞
 Mo Zicai 莫自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa མཚན་ཉིད་བཤད་པའི་གྲ་
 Mtsho sngon མཚོ་སྒོན་
 Mtsho sngon po མཚོ་སྒོན་པོ་
 Mtsho snying མཚོ་སྙིང་
mu 亩
 Myang 'dus མུང་འདུས་
 Na Chaoqing 那朝庆
na re ན་རེ་
 Na thong ན་ཐོང་

Na tsha go bkal mtshams gcod

ན་ཅ་གོ་བཀལ་མཚམས་གཅོད

Nag chu ནག་ཅུ,

Nag chu'i kha ནག་ཅུ་འི་ཁ

nag po [spyod pa] skor gsum

ནག་པོ་སྤྱོད་པ་སྒོར་གསུམ

Nag po skor gsum ནག་པོ་སྒོར་གསུམ

nang chen ནང་ཆེན

nang so ནང་སོ

Nang sog ནང་སོག

Nanjia, Anjia 安家

Nanjiaterghai, Anjiatou 安家头

Nanmengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiaogui 眼见鬼

Nga a khu tshang la 'gro nas ང་ཨ་ཁུ་ཅང་ལ་འགོ་ནས

Nga a khu tshang la song nas ང་ཨ་ཁུ་ཅང་ལ་སོང་ནས

Ngag dbang legs bshad rgya

mtsho ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

Ngag dbang mkhyen rab rgya mtsho

ངག་དབང་མཁྱེན་རབ་རྒྱ་མཚོ

Nian Gengyao 年羹尧

Nianbo 碾伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守禦

Níngxia, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han མོ་མོན་ཀན

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis རོ་ལ་བཀྲ་ཤིས་

Nub byang du nyi ma རུབ་བྱང་དུ་ཉི་མ

Nub du zla ba རུབ་དུ་བླ་བ

Nuo Shuangxihua, E Shuangxihua 鄂双喜花

Nuojia, Ejia 鄂家

nye 'brel ཉེ་འབྲེལ

Nye sring ཉེ་སྤྱིང

Nyi ma 'dzin ཉི་མ་འཛིན

Nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

O chi go bu me thu me lun ཨོ་ཅི་གོ་བུ་མེ་ཐུ་མེ་ལུན

O chi hu sun ཨོ་ཅི་ཁུ་སུན

O hu me tu ཨོ་ཁུ་མེ་ཏུ

pA ren པཱ་རེན

Pad spungs པད་སྤུངས

Pe dpa' ri lang པེ་དཔའ་རི་ལང

Pe hu པེ་ཁུ

Pen hwa ri lang པེན་ཁྱ་རི་ལང

Per nyi ma 'dzin པེར་ཉི་མ་འཛིན

Per nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho པེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

pha rol bdud sde'i dpung tshogs

ཕ་རོལ་བདུད་སྡེ་འི་དཔུང་ཅོགས་

phan theb པན་ཐེབ

phas thi པས་ཐི

pho brang ཕོ་བྲང

phrug ཕུག

phug tshangs kyi gtam ཕུག་ཅངས་ཀྱི་གཏམ

Phun tshogs ཕུན་ཅོགས་

phyag ཕུག

phying ཕྱིང

Phyug rtse chos rje ཕུག་རེ་ཅོས་རྗེ

Pin rkya tshi me པིན་རྒྱ་ཅི་མེ

Ping'an 平安

Pinyin 汉语

po tho པོ་ཐོ

po ti lnga པོ་ཏི་ལྷ་

Pochu mixin 破除迷信

Potala པོ་ཏ་ལ
 Puba 普巴
 Pudang, Pudonggou 普洞沟
 Pudong 浦东
 Qaghuali, Chaergou 岔儿沟
 Qangsa, Chunsha 春沙
 Qazi, Qiazi 卡子
 Qi 祁
 Qi Huimin 祁慧民
 Qi Jianqing 祁建青
 Qi Tusi 祁土司
 Qi Wenlan 祁文兰
 Qi Zhengxian 祁正贤
 Qianhe 前河
 qiānhùsuǒ 千户所
 Qianjin 前进
 Qiānlóng, Qianlong 乾隆
 Qiao Dongmei 乔冬梅
 Qiao Shenghua 乔生华
 Qighaan Dawa, Baiyahe 白牙合
 Qijia 祁家
 Qijia Laoye 祁家老爷
 Qílián, Qilian 祁连
 Qiliao! Sanliao! 去了! 散了!
 Qín 秦
 Qīng, Qing 清
 Qingdao 青岛
 Qinghai yiyao weishengzhi 青海医药卫生志
 Qīnghǎi, Qinghai 青海
 Qinghaihua 青海话
 Qinghaisheng Fangyizhan 青海省防疫站
 qingkuo 青稞
 Qinglong Tianzi 青龙天子
 Qingming 清明
 Qingyun 庆云
 Quurisang Srishiji, Huayuansi 花园寺
 Ra 𑄢

rab 'byams རབ་འབྲམས
 rab 'byams pa རབ་འབྲམས་པ
 Rab brtan rdo rje རབ་བརྟན་རྡོ་རྗེ
 Rab kha རབ་ཁ་
 Rab kha gru gtong རབ་ཁ་གུ་གཏོང
 rang bzhin gnas rigs རང་བཞིན་གནས་རིགས
 rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ
 Rangdin, Longdong 龙东
 Rangghuali, Longyi 龙一
 rangpi, niangpi 酿皮
 Rar du pa sang རར་དུ་པ་སང
 Rar lhor mig dmar རར་ལྷོ་རིག་དམར
 rdo ram pa རྡོ་རམ་པ
 Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བྱེད
 Rdo rje gdan རྡོ་རྗེ་གདན
 rdung rgyug རུང་རྒྱུག
 Reb gong རེབ་གོང
 Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག
 Reb gong rgan rgya རེབ་གོང་རྒྱ་
 ren po che, rnbuqii, renboqie 仁波切
 ren 人
 Renminbi 人民币
 Rgan rgya རྒྱ་རྒྱུ
 Rgulang, Dgon lung ར་གོ་ལུང་, Erh-ku-lung,
 Guolong 郭隆, Yu-ning, Youning 佑宁
 rgya རྒྱ
 Rgya bza' kong jo རྒྱ་བཟའ་ཀོང་རྗེ
 Rgya gar rdo rje gdan རྒྱ་གར་རྡོ་རྗེ་གདན
 Rgya hor རྒྱ་ཧོར
 Rgya tshang ma རྒྱ་ཙང་མ
 Rgyal sras རྒྱལ་སྐྱས
 Rgyal sras 'Jigs med ye shes grags
 pa རྒྱལ་སྐྱས་འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ
 Rgyal sras Don yod chos kyi rgya mtsho
 རྒྱལ་སྐྱས་དོན་ཡོད་ཚས་ཀྱི་རྒྱ་མཚོ
 Rgyal sras rin po che རྒྱལ་སྐྱས་རིན་པོ་ཆེ
 rgyug རྒྱུག

rgyugs རྒྱལ་སྐད་
rgyugs len pa རྒྱལ་སྐད་ལེན་པ་
Ri lang རི་ལང་
Ri lang bcu gnyis རི་ལང་བཅུ་གཉིས་
Ri stag རི་སྟག་
rigs རིགས་
rigs lam pa རིགས་ལམ་པ་
rigs lung byed mkhan རིགས་ལུང་བྱེད་མཁན་
Rin chen sgrol ma རིན་ཆེན་སྒྲོལ་མ་
ris med རིས་མེད་
Riyue Dalang 日月大郎
rjes gnang རྟེན་གྲངས་
rka རྒྱལ་
Rka gsar རྒྱལ་གསར་
Rka gsar dgon dga' ldan 'dus bzang chos gling
 རྒྱལ་གསར་དགོན་དགའ་ལྷན་འདུས་བཟང་ཆོས་གླིང་
rlung rta རླུང་རྟ་
Rma chu རྩ་ཆུ་
Rma chu'i rab kha dngul ri'i sa bzang gri spyod
 རྩ་ཆུའི་རབ་ཁམ་དངུལ་རིའི་ས་བཟང་གྲི་སྦྱོད་རབ་ཁམ་
Rma lho རྩ་ལྷོ་
RMB, Renminbi 人民币
rnam 'grel རྩམ་འགྲེལ་
rnam gzhang རྩམ་གཞག་
Rnam rgyal རྩམ་རྒྱལ་
rnbuqii, rin po che རིན་པོ་ཆེ་ *ren po che, renboqie*
 仁波切
Rong bo རོང་བོ་
Rong bo nang so རོང་བོ་ནང་སོ་
Rong zom རོང་ཟོམ་
ronghua fugui 荣华富贵
Rta 'gying རྟ་འགྲིང་
rta chen po རྟ་ཆེན་པོ་
Rta mgrin རྟ་མགྲིན་
rtag gsal khyab རྟག་གསལ་ཁྱེད་
rtsam pa རུམ་པ་
Rtse khog རེ་ཁོག་

rtsis bzhag gi rgyugs རེ་ས་བཞག་གི་རྒྱལ་སྐད་
rtsod grwa རྩོད་གྲུ་
rtsod zla རྩོད་བླ་
sa ས་
sa bdag ས་བདག་
Sa bdag sog po ri lang ས་བདག་སོག་པོ་རི་ལང་
sa dpyad pa ས་དཔྱད་པ་
Salar, Sala 撒拉
San'erjia 三二家
Sānchuān, Sanchuan 三川
Sānchuān Tüzú 三川土族
Sānchuānsìlǐ 三川四里
Sandaohe 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྡེ་བ་ཆོས་རྟེན་
Sde srid Sangs rgyas rgya mtsho
 སྡེ་སྡོད་སངས་རྒྱས་རྒྱལ་མཚོ་
Se ra སེ་ར་
Sems mtsho སེམས་མཚོ་
Sems nyid, sems nyid སེམས་ཉིད་
Sems nyid sprul sku bstan 'dzin 'phrin las rgya
 སེམས་ཉིད་སྤྲུལ་སྦུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱལ་མཚོ་
sen chugs སེན་ཆུགས་
Seng ge gshong སེང་གེ་གཤོང་
sgar སྐར་
Sgar thog སྐར་ཐོག་
Sgo dmar སྐོ་དམར་
Sgo dmar G.yang mo tshe ring སྐོ་དམར་གཡང་མོ་ཆེ་རིང་
Sgo mang སྐོ་མང་
Sgo mang grwa tshang སྐོ་མང་གྲུ་ཚང་
Sgrol ma སྒྲོལ་མ་
sgrub sde སྒྲུབ་སྡེ་
Sha bar chos rje ཤ་བར་ཆོས་རྟེན་
Sha bar nang so ཤ་བར་ནང་སོ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shǎnxī 陕西

shags ngan ཤགས་ངན
 Shahai 沙海
 Shānběi 陕北
 Shancheng 山城
 Shandong 山东
 Shanghai 上海
 Shangzhai 上寨
 Shānxī, Shanxi 山西
 Shanzhaojia 山赵家
 Shanzhou 鄯州
 Shao Yundong 邵雲東
 Shaowa 勺哇
 Shar Bla ma ཤར་བླ་མ
shar ཤར
 Shatangchuan 沙塘川
 Shdanbasang, Shijiamoni 释迦摩尼
 Shdangja, Dongjia 东家
 Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
 Shenjiao 教神
sheqi 蛇旗
 Shgeayili, Dazhuang 大庄
 Shi Cunwu 师存武
 Shi'er Wei Zushi 十二位祖师
shibei 石碑
 Shina 史纳
 Shing bza' ཤིང་བཟའ
 Shíyá 石崖
sho ma ཤོ་མ
shor ba ཤོར་བ
shuang xi 双喜
 Shuangma Tongzi 双马童子
 Shuangshu 双树
 Shuilian Dong 水帘洞
 Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa སྐབས་བཞི་པ
 Skal bzang thub bstan 'phrin las rgya mtsho
 སྐལ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་བླ་མཚོ
 Skal bzang ye shes dar rgyas སྐལ་བཟང་ཡེ་ཤེས་དར་རྒྱས
 Skal ldan rgya mtsho སྐལ་ལྷན་བླ་མཚོ
 Sko tshi me སྐོ་ཙེ་མེ
skor ru སྐོར་རུ
skra ka སྐ་ཀ
skra phab སྐ་ཕབ
 Sku 'bum སྐུ་འབུམ
 Sku 'bum byams pa gling སྐུ་འབུམ་བྱམས་པ་གླིང་
 Skya rgya, Jiajia 贾加
 Skyabs 'gro སྐལ་བས་འགོ
 Skyid shod sprul sku སྐྱིད་ཤོད་སྐུ་སྐུ
skyor སྐྱོར
skyor dpon སྐྱོར་དཔོན
 Smad pa སྐད་པ
smad phyogs སྐད་ཕྱོགས
smeen, Sier 寺尔
 Smeen, Ximi 西米
 Smin grol སྐྱིན་གྲོལ
 Smin grol no min han སྐྱིན་གྲོལ་ནི་མིན་ཏན
 Smon lam, smon lam སྐྱོན་ལམ
smyung gnas སྐྱུང་གནས
sna tshogs 'di སྐ་ཚགས་འདི
sngags 'chang སྐགས་འཆང
sngags pa སྐགས་པ
 Snying bo rgyal སྐྱིང་བོ་རྒྱལ
 Snying mo སྐྱིང་མོ
 Snying rje tshogs pa སྐྱིང་རྗེ་ཚགས་པ
 Sog སོག
 Sog rdzong སོག་རྫོང
 Sog rgya སོག་རྒྱ
sog yul སོག་ཡུལ
 Song Ying 宋颖
song སོང

Songchang Suzhun (Sizhun?) 耸昌厮均
 Songduo 松多
 Songjia 宋家
 Songpan 松潘
 Songrang, Xunrang 逊让
 Spun zla hor gyi rgyal po སུན་ལྷ་ཧོར་གྱི་རྒྱལ་པོ་
 spyi 'jog སྤྱི་འཛོག་
 spyi rdzas སྤྱི་རྩམ་
 srang སྲང་
 srol སྟོལ་
 Strong btsan sgam po སྟོང་བཙན་སྐམ་པོ་
 srung ma སྲུང་མ་
 Stag gzig nor gyi rgyal po སྟག་གཟིག་ནོར་གྱི་རྒྱལ་པོ་
 Stag lha rgyal སྟག་ལྷ་རྒྱལ་
 Stobs ldan སྟོབས་ལྷན་
 Su Shan 苏珊
 Sughuangghuali, Suobugou 索卜沟
 suitou 岁头
 Suiyuan 綏遠
 Sum pa སུམ་པ་
 Sum pa mkhan po Ye shes dpal 'byor
 སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར་
 Sun Wukong 孙悟空
 Sunbu, Songbu 松布
 Suojie Longwang 锁脚龙王
 Suojie Ye 锁脚爷
 Suonan 索南
 Suonan Cuo 索南措
 Suzhou 苏州
 Suzhou Xinzhi 苏州新志
 tA si ཏཱ་སི་
 Ta'er si 塔尔寺
 Taishan 泰山
 Taizi 台子
 Tang Xiaoqing 汤晓青
 Táng, Tang 唐
 tangka 唐卡, thang ka ཐང་ཀ་

Tangraa, Tangla 塘拉
 Tangseng 唐僧
 thal 'phen ཐལ་འཕེན་
 thal 'phreng ཐལ་འཕྲེང་
 thal srog ཐལ་སྟོག་
 thal zlog ཐལ་ལྷོག་
 thang ka ཐང་ཀ་
 theb ཐེབ་
 Ther gang nyi wi ཐེར་གང་ཉི་མི་
 ther gang nyi wi na thong ཐེར་གང་ཉི་མི་ན་ཐོང་
 Thu me lun ཐུ་མེ་ལུན་
 Thu'u bkwan ཐུ་འུ་བཀྱན་
 Thu'u bkwan blo bzang chos kyi nyi ma
 ཐུ་འུ་བཀྱན་བློ་བཟང་ཆོས་ཀྱི་ཉི་མ་
 thun mong ma yin pa ཐུན་མོང་མ་ཡིན་པ་
 thun mong pa ཐུན་མོང་པ་
 Tianjia 田家
 Tianjin 天津
 tianqi 天旗
 Tiantang 天堂
 Tianyoude 天佑德
 Tiānzhù, Tianzhu 天助
 To'u pa tsi ཏཱ་པ་ཙི་
 Tongren 同仁
 tongzi 筒子
 tsakra bcu gsum gyi sngags blzog
 ཙན་པ་རུ་གསུམ་གྱི་སྟགས་བལ་ཐོག་
 tsampa, rtsam pa ཙམ་པ་
 tsha bzhed ཙམ་བཞེད་
 tsha gad ཙམ་གད་
 tsha gra ཙམ་ག་
 Tsha lu ma byin gi song ཙམ་ལུ་མ་བྱིན་གི་སོང་
 Tsha lu ma ster gi song ཙམ་ལུ་མ་སྟེར་གི་སོང་
 tsha ri ཙམ་རི་
 tsha ཙམ་
 tsha rting ཙམ་རྟིང་
 tshab grwa ཙམ་གྲལ་

tshad ma sde bdun ཚད་མ་སྡེ་བདུན
tshang ཚང
 Tshe hrin yan ཚེ་རིན་ཡན
 Tshe ring ཚེ་རིང་
 Tshe ring don 'grub ཚེ་རིང་དོན་འགྲུབ
 Tshe ring skyid ཚེ་རིང་སྒྱིད་
tshi me ཚེ་མེ
tshig nyen ཚེག་ཉེན་
tshig sgra rgyas pa ཚེག་སྒྲ་རྒྱལ་པ་
tsho ba ཚོ་བ་
 Tsho ཚོ
 Tsho kha ཚོ་ཁ་
tshogs ཚོགས་
tshogs lang ཚོགས་ལང་
tshogs langs lugs bzhin ཚོགས་ལངས་ལུགས་བཞིན་
 Tshwa mtsho ཚྭ་མཚོ་
 Tsi tsong ཅི་ཙོང་
 Tso ri ri lang ཅོ་རི་རི་ལང་
 Tso shi ri lang ཅོ་ཤི་རི་ལང་
 Tsong kha ཅོང་ཁ་
 Tsong kha pa ཅོང་ཁ་པ།, Zongkaba 宗喀巴
tszurhaitchi цзурхайчи
 Tǔ, Tu 土
 Tǔdá 土达
 Tǔfān, Tufan 吐蕃
 Tughuan, Tuguan 土官
 Tughuan Nengneng, Tuguan Niangniang 土官
 娘娘
 Tughuangang, Tuguanshan 土官山
 Tǔhún 吐浑
 Tuìhún 退浑
 Tǔmín, Tumin 土民
 Tuoba Yuanhao 拓跋元昊
 Tǔrén, Turen 土人
tǔsī, tusi 土司
 Tutai 土台 (Sujia 苏家?)
 Tǔyùhún, Tuyuhun 吐谷浑

Tǔzú, Tuzu 土族
 Tuzuyu 土族语
 Walighuan (Bagushan 巴古山)
 Wang, wang 王
 Wang chen khri བང་ཆེན་ཁྲི
 Wang Dongmeihua 王冬梅花
 Wang skyA བང་སྐལ་
 Wang Tusi 汪土司
 Wang Wenyan 王文艳
 Wang Yanzhang 王彦章
 Wang Yongqing 王永庆
 Wáng Yúnfēng 王云凤
 Wangjia 王家
 Wànlì 万历
 Wanzi 湾子
 Wǎqúsìlǐ 瓦渠四里
 Weisheng jihuashengyuju 卫生计生生育局
 Wēiyuǎn, Weiyuan 威远
 Wen Xiangcheng 文祥呈
 Wen Xiping 文喜萍
 Wenbu 温逋
 Wencheng Gongzhu 文成公主
 Wenjia 文家
Wentan Liaowang 文坛瞭望
 Wu Jiexun 吴解勋
 Wu Lanyou 吴兰友
 Wughuang, Bahong 巴洪
 Wujia 吴家
 Wulan 乌兰
 Wushi 五十
 Wushi 梧释
 Wushi xiang 五十乡
 Wutun 吾屯
 Wutun 五屯
 Wuyangbu 威远堡
 Wuyue Dangwu 五月端午
 Wuyue Duanwu 五月端午

Xanjang, *xanjang*, Shancheng, *shancheng* 山城
 Xi'an 西安
 Xia 夏
 Xia Guo 夏国
 Xiahe 夏河
 Xiakou 峡口
 Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
 Xiaosi 小寺
 Xibu dakaifa 西部大开发
 Xie 谢
 Xie Yongshouhua 谢永寿花
 Xiejia 谢家
 Xiela 协拉
 Xiera, Xiela 协拉
 Xifan 西番
 Xikouwai 西口外
 Xin 辛
 Xin Youfang 辛有芳
 Xing Haiyan 邢海燕
 Xing Quancheng 星全成
 Xing Yonggui 邢永贵
 Xing'er 杏儿
xingfu 幸福
 Xīníng, Xining 西宁, 西寧
 Xining Zhi 西宁志
 Xinjia 辛家
 Xinxia 辛峡
 Xiu Lianhua 绣莲花
 Xiwanzi 西灣子
 Xiyingzi 西营子
 Xu Xiufu 徐秀福
 Xuangwa, Beizhuang 北庄
 Xuanhua 宣化
 Xuanzang 玄奘
 Xuānzōng 宣宗

Xue Wenhua 薛文华
 Xunhua 循化
 Yá'ér 崖尔
 Yan Guoliang 闫国良
 Yáng 杨
 Yang Chun 杨春
 Yang lji tsho ba ཡར་ལྷི་ཙོ་བ་
 Yang Xia 杨霞
 Yangda, Changshoufo 长寿佛
 Yangja, Yangjia 杨家
 Yangjia 杨家
 Yangtou Huhua 羊头护化
 Yangzi, Changjiang 长江
 Yar klung tsang po ཡར་ལུང་ཙང་པོ་
 Yar sko tsho ba ཡར་སྐོ་ཙོ་བ་
 Yar sko ཡར་སྐོ་
 Ye su khe ཡེ་སུ་མེ་
 Yí 夷
 Yi Lang 衣郎
yig cha gsar ba ཡིག་ཇ་གསར་བ་
yig rgyugs ཡིག་རྒྱུགས་
 Yigongcheng 移公城
 Ying Zhongyu 应忠瑜
 Ying Zihua 英子花
 Yīngzōng 英宗
yinyang 阴阳
 Yomajaa, Yaomajia 姚麻家
 Yon tan 'od ཡོན་ཏན་འོད་
 Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ་
 Yǒngchàng 永昌
 Yǒngdèng 永登
 Yǒnglè, Yongle 永乐, 永樂
 Yongning 永宁
 Yongzheng 雍正
 Yòuníng 佑宁
 Youning si 佑寧寺
 Yuan, *yuan* 元

yue 月
Yul shul ཡུལ་སྐུལ་
yul srol ཡུལ་སྐྱོལ་
Yun ci dmag ཡུན་ཅི་དམག་
Zan Yulan 簪玉兰
Zanza 簪扎
zao 枣
zaoren 枣仁
Zeku 泽库
Zelin 泽林
zha ngo ཇཱ་ངོ་
zhal ngo ཇཱ་ལ་ངོ་
Zhalute 扎鲁特
Zhang blon bzhi ཇཱ་ལྷོན་བཞི་
Zhang Chongsunhua 张重孙花
Zhāng Dézǔ 张得祖
Zhang Xiang 张翔
Zhang Xihua 张喜花
Zhang Yinghua 张英花
Zhang Yongjun 张永俊
Zhangjiakou 张家口
Zhao Guilan 赵桂兰
Zhao Jinzihua 赵金子花
Zhao Xiuhua 赵秀花
Zhao Xiulan 赵秀兰
Zhao Yongxiang 赵永祥
Zhaomuchuan 赵木川
Zhejiang 浙江
zhihui qianshi 指挥僉事

Zhili 直隶
Zhong Jingwen 钟进文
Zhong Shumi, Zhang Shumei 张淑梅
zhongdouju 种痘局
Zhu Bajie 猪八戒
Zhu Changminghua 朱长命花
Zhu Chunhua 朱春花
zhu dar ཇཱ་དར་
Zhu Ernuer, Ernü 朱二女
Zhu Guobao 朱国宝
Zhu Haishan 朱海山
Zhu Jinxiu 朱金秀
Zhu Xiangfeng 朱向峰
Zhu Yongzhong 朱永忠
Zhuang Xueben 庄学本
Zhuānglàng 庄浪
Zhujia 朱家
Zhuoni 卓尼
Zi ling ཇི་ལིང་
zla ba dang po'i drug ba gnyis kyi nyin gsum
gyi ring la ཇཱ་བ་དང་པའི་དུག་བ་གཉིས་ཀྱི་ཉིན་གསུམ་
 ཇཱ་རིང་ལ་
zla po byed ཇཱ་པོ་བྱེད་
Zo wi ne ni ཇོ་ཡི་ནེ་ནི་
Zongge 宗哥
Zonggecheng 宗哥城
zongjia 天子
zur skol ཇུར་སྐོལ་
Zushi 祖師